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PASSAGES IN THE LIFE OF THE LATE ROBERT HALDANE, ESQ.

BY THE REV. WILLIAM INNES, D.D.

HAVING had much early and close intercourse with the late Robert Haldane, Esq., and as the religious movement that took place towards the end of last century in Scotland in a great measure originated with him, I should mention it more particularly. And here I may first notice a striking example of the secret bond by which, in the administration of Providence and grace, one event is frequently connected with another. Having received, when in Stirling, the first number of the Periodical Accounts of the Baptist Mission in India, I sent it to Mr. Haldane, then residing in that neighbourhood. He was exceedingly struck with the perusal of it. It gave him a new view of the importance of true religion, to think that Dr. Carey should leave his native country to make it known in a foreign land. This led him to the careful study of the evidence of the Christian faith, and he entered on the examination of this subject under this maxim, Chris-

tianity is either everything or nothing, if it be true it warrants every sacrifice and every exertion to promote its influence; if it be not, let us lay aside the hypocrisy of professing to believe it. After reading with his own vigorous mind every book of value he could find on the subject, among others Lardner's large work, he rose from the perusal of them fully satisfied of the divine authority of the word of God. He then projected the plan of selling his beautiful estate of Airthrey, and devoting the proceeds to the propagation of the gospel. He first thought of proceeding to India and of forming a Christian establishment in Bengal, with the view of instructing the natives in the Christian faith. For this purpose he invited the late Dr. Bogue of Gosport, the late Mr. Ewing of Glasgow, and myself, to accompany him. And here I must add, that a very liberal sum was proposed if any of the party from bad health or any other cause wished

to return. All had agreed to the proposal, but before it could be carried into effect it was necessary to procure the permission of the East India Company, as at that period none could remain in India without it. This led to a correspondence between the late Lord Melville and Mr. Haldane on the subject, which issued in any such permission being decidedly refused.

Being thwarted in this first attempt to employ his property in the propagation of Christianity abroad, he directed his attention to his native land, and proceeded to educate pious young men for the preaching of the gospel through the country. The first class of twelve or fourteen was placed under Mr. Ewing, he having left the establishment in the year 1798. I left it in May, 1799, to preach in the Tabernacle, which Mr. Haldane built at Dundee. The second class of above forty students was placed under my tuition for a twelve-month in 1800. The following year that class proceeded to Glasgow, and was placed for the same period under Mr. Ewing, and during that second year I had another class of twenty-two. Thus above sixty young men were in a state of training for the preaching of the gospel entirely at Mr. Haldane's expense. The subsequent classes were transferred to Edinburgh, where the late Messrs. Canne, Atkinson, Stephens, and others were employed in instructing them. I cannot give their number, but I may safely say that hundreds were thus educated for the ministry of the gospel.

In the year 1816, after the conclusion of the war, Mr. Haldane went to Geneva, with the view of promoting the interests of the gospel in that city. He had a letter of introduction to a clergyman there, but seeing no opening for usefulness, he was on the eve of quitting it in two days, when by a striking interposition of Providence he was detained for

more than six months. The clergyman referred to intended to have accompanied him to see what we would call one of the *lions* of the place, the model of the mountains which was in the neighbourhood. As from indisposition he could not go himself, he sent a student of theology in the carriage. With this young man Mr. Haldane got into close conversation on the gospel. He found him very ignorant, but very willing to listen, and seemed so much interested that he did not leave him till a late hour, and wished to return to the subject on the following day. He then brought another student with him, after that six more, then almost all the theological students requested permission to attend. Mr. Haldane then during three evenings of each week expounded the Epistle to the Romans, the substance of that valuable work which has since been published both in English and French. When I mention that Dr. Malan, Dr. Merle, the well known author of the History of the Reformation, and several others who after labouring zealously and successfully in the cause of the gospel have been called to their reward, were among those who first received just views of divine truth from his lips, it is not easy to calculate the extent of the good that was accomplished, and that shall continue to be accomplished by that visit.

Mr. Haldane afterwards proceeded to Montauban, in the south of France, where similar beneficent effects accompanied his labours. But on these we cannot enter.

When I look at the extensive scale on which Mr. Haldane carried on his plans of usefulness, the number of students he educated, the important situations in which some of them have been placed, while others have been equally devoted in a more limited sphere; when, omitting the names of some who are living I can mention, Mr. Orme, late of

London, who was many years one of the secretaries of the London Missionary Society; the late Mr. Watson of Musselburgh, for a long period the laborious and devoted secretary of that most useful institution, the Congregational Union for Scotland; and though last not least, the late Dr. Russell of Dundee — a host in himself — whose luminous expositions of scripture were so much valued by Christians of all denominations, and who has left such valuable works for the coming generation; when to these I add the numerous places of worship built by Mr. Haldane in different parts of the country, I say, putting all these things together, if I was asked to name the individual who has during this last half century (nay, I might go farther back) done most for the cause of the gospel, I would without hesitation pronounce the name of *Robert Haldane*.

I have now furnished what I was requested to give—a sketch of the movement that took place somewhat above half a century ago.* I shall leave Mr. James Haldane to give an account of the commencement of his own labours. Part of these have been before all, having through the goodness of God been spared to preach the gospel in this place for half a century. But there is one department of labour which the public do not know, but which they ought to know, I refer to his expenditure of time and thought as secretary to the Home Baptist Missionary Society for Scotland. Let no one fear I am going to use the language of eulogy in referring to this subject. This I know would be equally repugnant to my friend's feelings and my own principles. I have often regretted when I hear Christians using such language in speak-

ing of each other, as if they forgot that there was a text in the bible which says, "What hast thou that thou hast not received?" But it is surely not only allowable, but proper to contemplate with gratitude and satisfaction the Divine goodness in raising up suitable instruments for occupying important spheres of usefulness. This is the sentiment implied in the apostle's language when he says, "They glorified God in me." It is in this light I wish you to view the labours of our brother in this department. It is easy to read an annual report of a society, but they little know the number of letters that must be read and answered before that report can be compiled. This is only known to the members of the committee. This correspondence is so extensive that it requires a large box to contain it. I do not suppose that that box contains any title-deed to the future inheritance. No one would more repudiate such an idea than our beloved brother. That title-deed is only to be found in the bond of the everlasting covenant. But I should not be far wide of the mark should I say that these letters may be considered as containing precious documentary evidence of a personal interest in the heavenly inheritance. If you ask my authority, I reply, "God is not unrighteous to forget your work of faith and labour of love, in that you have ministered to the saints, and do minister." Much have the letters written by our secretary ministered both to the temporal comfort and spiritual instruction of those who received them. I cannot conclude without requesting an interest in the prayers of all the praying people in this audience, not only in behalf of my beloved friend whose preservation to this day has been the occasion of our present meeting, but in behalf of all of us now present engaged in the sacred ministry. If you ask what is the peti-

* This is part of an address delivered by the author at the jubilee of the ordination of the Rev. James Haldane, brother of Mr. Robert Haldane, and pastor of a baptist church in Edinburgh. Ed.

tion we would wish you to present, it can be stated in a few words—that we all have a share of that highest honour that can be conferred on mortals, edifying the church of God, which he has purchased with his blood, and adding to the number of the saved by winning souls to Jesus Christ.

ADDRESS TO THE STUDENTS OF BRISTOL BAPTIST COLLEGE,

AT THE ANNUAL MEETING, JUNE 26TH, 1850.

BY THE REV. GEORGE HENRY DAVIS.

DEAR BRETHREN,—In the short time allotted to this address, and in the wearied state of your own attention, a few practical remarks are all with which I would trouble you. Bear with their plainness, brethren, as coming from one who feels an interest in many of you as personal friends, and in all of you as the hope of the churches.

It is well to take a motto, which may be remembered when all the remarks we have to offer have passed away from your memories, and which may serve to stimulate and encourage when you are called to endure hardness as the soldiers of the cross. The motto which I would give to you each is found in Isaiah xxviii. 16, “He that believeth shall not make haste.” The words, as you are aware, properly express the security of the soul that rests for salvation upon the tried stone, the sure foundation which God has laid in Zion. The dove *makes haste* to be gone from the threatening storm; the defeated *make haste* to fly from the battle field, when victors are pursuing; and the conscience-smitten will *make haste* from the presence of the Lamb in the day of his wrath; but he who believes on the Christ of God has no need to flee away, he has a refuge from the storm, a tower of defence against the foe; the shelter of the divine wing is his, and not the frown of the divine anger. This truth, though it be the

first elementary principle of the gospel, you will need for your stay and consolation all through your course. Your views of the mighty work to which you are called will be ever enlarging with years; your feeling of inadequacy will deepen, and far from cherishing self-righteousness, the more you strive, the more you will feel how unworthy is every act,—the more closely will you cling to the cross, and find peace in the merits of Jesus our Lord alone. But beyond the proper application of the words as uttered by the prophet, they seem to contain a great general principle that FAITH IS STRENGTH. Faith will stand firm in the day of trial and not make haste from its post. It will wait patiently for the appointed hour and blessing, and not make haste to anticipate them by unlawful means, or abandon hope and turn to some other aim. But unbelief is very weakness. It tosses its victim hither and thither, like the wave of the sea. It flies when the foe appears. It murmurs and struggles restlessly when the suffering comes. It cannot wait the slow ripening of hope. It is ever making haste, and so losing its aim, and involving itself in trouble. The faith of David enabled him to wait through all the delays and dangers of his fugitive condition till God’s time should come to receive that crown to which a prophet had anointed him.

Even when his enemy was in his power he would not make haste to the throne by any deed his conscience disapproved. But Saul's acts were hurried and inconsistent through the weakness of his faith, and thus the kingdom was torn from him and established in David and his house for ever.

Now we would impress upon you a particular form of this general principle, which may be thus expressed,—*Faith in your mission will prove your best security against those hasty steps which are at the same time an indication of weakness, and a pregnant source of trouble.*

Faith in your mission! Do you then believe, brethren, that the Lord Christ has appointed pastors and teachers in his church to feed the flock with holy truth, and guide it with loving discipline, till He—the chief Shepherd shall appear? Do you believe that you individually are called of the Lord to consecrate yourselves to this service? Does this your faith rest upon something more than the excitement of first love? Is it based upon a calm, continuous, and ever-strengthening conviction, encouraged by advisers who are as interested in the welfare of the churches as in yourselves, and justified by the ascertained possession of the necessary gifts and qualifications? Has the voice of the heart harmonized with the voice of events, and have both been clear and distinct in their summons to give up all other engagements and devote yourselves to this alone? When first you enter on your academic course you are hardly in a position to give an answer to these questions. But as time passes on, excitement dies away, and you learn whether you have been actuated by principle or mere emotion. Your qualifications are tested, and you learn how far you are mentally and physically able to bear the study and the toil without which

no man can be long successful, as a pastor, in the present day of ever-extending intelligence. If your call be not clear to your consciences, brethren, I entreat you in the name of the Lord to give up the ministry, and turn again to your previous avocations. Save yourselves from the inevitable misery that awaits you. Save the churches from the withering results of an un-sent ministry. Think not there is dishonour in such a course. Think not that secular employment will prevent your doing high service in the church. Oh no! the honour, and the safety, and the blessing, all lie in the mortification of self, and in the cheerful occupation of that position our Master on high has assigned us. But if you and all verily *believe in your mission from Heaven*, then let me point out to you some of the results of that faith on your present and future course.

I. *Faith in your mission will restrain* you from a hasty and unprepared beginning. Some regiments at Waterloo who were not immediately engaged, were full of murmuring and discontent that their brethren should be in the thick of the fight, reaping death and deathless fame, while they were obliged to remain as spectators. But had they yielded to their eagerness and thus disturbed the plans of their commander, their untamed zeal would have lost the battle. Some such feelings may be yours during the years of preparation. You may envy the elders fully engaged in all the burden and heat of the day. You may seize with avidity every opportunity for preaching. You may begin to depreciate your studies, and say, "Of what value is all this classic lore, these dry metaphysics, this reasoning in lines and angles, and even this cold formal theology? We long to be at our real work; our hearts pant for the excitement of the battle." They who thus make haste, brethren,

will leave for the fields of labour with minds half trained, and with habits half disciplined; their wasted energies will soon begin to fail them, and in a few months or years at most they will sigh over the folly which neglected to improve the time of preparation,—which was more eager to begin than to be duly fitted for continuous toil. Against this very natural haste of youthful and ardent minds a calm faith in your mission will be the best preservative. Influenced by that faith you will feel the hour of leaving college comes all too soon, rather than with tardy steps. Every year of your appointed course will be regarded as a precious season which cannot be over valued. Every study that can improve your faculties or enlarge your knowledge will be pursued with diligence and prayer. “Inasmuch as our mission,” you will say to yourselves, “will involve the understanding and the explanation of written records, we must learn the tongues in which they were penned; the rules by which we may distinguish the spurious from the true; the principles of interpretation that we may give the real and not the apparent sense of the writers. As we shall have to contend with men of profound skill in dialectics, we will make ourselves familiar with the laws of true reasonings, and with every form of sophism by which error is insinuated as if it were truth; and accustom ourselves to the most abstract forms of demonstration presented to us in pure mathematics. Inasmuch as we have to rouse men to a course of life and action to which they are naturally indisposed, and their blood will be demanded at our hands, we will acquaint ourselves with all the springs by which human beings are moved, that we may present the truth entrusted to our keeping in forms most adapted to attract. We will learn how to seek out acceptable words—words of the wise

that shall be like nails fastened in a sure place. Inasmuch as we shall have to preside amid assemblies of free men, wherein there is necessarily every opportunity presented for the disturbance of that peace which is essential to the prosperity of the church, we will habituate ourselves to self-control, make ourselves masters of the Lord’s will for the government of the churches, and the best modes of securing unity and co-operation, which the wisdom of our fathers has handed down.” Oh, brethren, to what a work we are called! It is not merely the work of an evangelist—to make known the first elements of the gospel, *that* were comparatively easy; but it is to teach Christ’s people *all* that Christ has commanded, to defend Christ’s religion from every attack of the infidel, to distinguish the truth on all points of doctrine and practice from the specious forms of error which nineteen centuries have developed and spread over the earth; to preserve the divine life in the individual soul; to stir up the church to activity, to inspire and preside over all its organizations for usefulness. Who is sufficient for these things! How short is the time for preparation for such service! Instead of rushing hastily into it our prayer will rather be, “Lord, prepare us; continue to us all time and means for preparation, lest we bring dishonour on thy name who hast called us to this high work.”

I speak only of the cultivation of your natural gifts. The indispensable qualification of the presence of the Spirit I assume in your possession of a divine call. But the presence of the Spirit, instead of being made the substitute for preparation, as ignorance at times blasphemes, is the great argument for cultivating to the highest point those powers which He condescends to use in the new creation.

The call of the apostle to the gentiles

was extraordinary and miraculous. No heavenly influence was withheld. His previous education was complete; and yet he was required by the Lord to spend *three* years in the quiet retirement of Arabia, studying the divine oracles under the guidance of the new light that had been conferred upon him, before he was introduced to his work. A similar period did the Lord employ in training his other apostles, under his own eyes, by his own gracious words and inspiring example. And consider Jesus himself. He understood his designation from the womb; even in childhood he would be about his Father's business; but thirty years were accomplished before he opened his heavenly commission. And during all that time he—

“with holiest meditations fed
Into himself descended, and full oft
All his great work to come before him set;
How to begin—how to accomplish best
His end of being on earth—and mission high.”

Consider these things, brethren, and let faith in your mission secure you from an immature commencement.

II. Faith in your mission will preserve you from undue haste in the formation and expression of your opinions. Your views of divine truth, when entering upon your studies, are merely traditional. Your minds have passively received the impress of the teaching of the Sunday school and the pulpit. But you have not made these things as yet your own. Your convictions go no further than your experiences. The power of sin you know, for you have felt its plague; the power of Christ to save you know, for you have rejoiced in the assurance of sin forgiven. But other truths which you appear to know are mere pupillary opinions. Now these, your studies are very likely to affect. You will be brought into contact with new views on various topics of highest interest. Their very novelty will give

them charms in your eyes. They may be presented with a fascinating eloquence, and an appearance of strict logical reasoning. On their perusal a new light seems to be diffused in your minds. A conscious joy arises in your hearts at your possession. You begin to esteem but lightly all your old doctrines. If one were incorrect, all may prove equally incorrect on examination. You become as anxious to express your new opinions as you were hasty in adopting them. The zeal of proselytes burns in your breasts, and your tongues speak out of the abundance of your late imported wisdom.

Your traditional views are likely to be severely tested in the present day on one or two subjects, to which it may not be inappropriate to refer. The first is the duration of future punishment. The spirit of the age is eminently benevolent. The poor and the prisoner are becoming the objects of sympathy and care. There is a growing conviction that to the neglect of society may be traced not only much of the destitution but of the crime which unhappily abounds. We are not satisfied merely to punish but we desire to reform; we would not only cure but prevent. In the social economy men are beginning to preach salvation and not damnation. Our theology is always affected by the spirit of the time; and this spirit has not only modified our general statements as to God's future dealings with guilty man, leading us rather to preach life than death, love than terror; but it has induced some boldly to deny the eternity of future punishment, and by a logical necessity, the immortality of man. Now the young are more likely to yield themselves unreservedly to the spirit of the age than are the more experienced in years; and under these influences it is very easy to conceive how these new theological views will

recommend themselves to your immediate adoption and utterance.

The second point of coming disputation is the inspiration of the scriptures. The spirit of the age is free and self-asserting. The days of authority are numbered and are fast drawing to a close. Man is to be independent; and listen to his own heart rather than to the usurping teacher. He is to walk by the light of his own instructions rather than by the torch which others hold out. Such a spirit must tell even on the book which claims to be supreme arbiter in all matters of faith and practice. Under its influence the objections to the plenary inspiration seem insuperable. The discrepancies in narrative, the mistakes in science, swell from mole hills into mountains. The division of inspiration into superintendency, elevation, and suggestion, appears but a human device to mystify what cannot be defended. Yet you cannot cast off the anchor and let the vessel drift; you feel that, parting from the divine authority of holy writ, you get amidst sands, and rocks, and ruin. In this state of mind you seize hold on the first theory that presents itself, and deem its reception necessary to the preservation of faith. Perhaps you meet with the "Philosophy of Religion," and having mastered its first principles, you learn that revelation is a process by which knowledge is communicated to an intelligent being—that it is, therefore, a mode of intelligence—that it belongs to the intuitional and not the logical consciousness—that inspiration is the power of receiving the object presented in revelation—that it is not mechanical but dynamical—that it is not a new faculty but one supernaturally elevated—that it involves no power of working miracles, no special dictation of actual words, no distinct commission to write. These views may

appear to give consistency to the progressive character of scripture morality—to account for the minor discrepancies of the writers, and for the formation of the sacred canon, and they will be at once received and proclaimed as overcoming difficulties, without any perception of the enormous difficulties by which they are themselves attended.

A third subject on which you are likely to be deeply moved is the organization of the churches. The most casual reader of the New Testament will perceive that all saints in any one city constituted but one church—that they were under the oversight of a plurality of elders or bishops—that teaching was not confined to the eldership, but *under its superintendence* was the duty of every brother who possessed the gift. These are views which exactly coincide with that freedom and self-assertion which we deem characteristics of our times, and when they come proposed to us by one of our master minds, with all the charms of the chastest eloquence, and recommended as necessary for the healthy development and growth of the spiritual life of the churches, young men may easily be forgiven if they exaggerate their importance, and make haste to carry them into execution. Now, for immoderate haste in adopting any new opinions, or for the injudicious expression of them, I know of no better remedy than *faith in your mission*. Do you indeed believe that you are sent to preach truth—truth as it is in Jesus; sent by him who is the truth, the way, the life; by him whose it is to give the Spirit to lead into all truth, and who has promised to give wisdom liberally, and upbraid not our ignorance? Then surely there will be much, and continuous, and fervent prayer to him—there will be a very studious, and diligent, and persevering examination

of his own statements—there will be a careful application first of one theory, and then of another, and candid as careful, to see which may best suit all the difficulties of the proposed case—there will be open and free converse with the living church, that we may know how others have been led—there will be a rejection from the heart of all prejudice and passion—there will be a holy fear lest we should lead astray, or infuse our teaching with any element of error however minute—there will be an avoidance in our public ministry of all subjects on which we have not fully made up our minds—and there will be a well prepared, and cautious, and in-offensive utterance of whatever, after painful and prayerful investigation, recommends itself as truth. And, if in the formation of opinion on matters of the highest import, this slow procedure is desirable, surely there will be no undue haste in forcing upon the people of our charge any mere mechanical changes. As to church order we will not merely ask what was the *form* of apostolical times, but what was the *spirit*, and whether, in the present state of society, that spirit is not more fully developed by our present organizations than it could be under the renewal of the old. We shall observe whether those communities which carry out these views, as the Friends for instance, have really a better superintendence, or a more spiritual and comprehensive teaching, than is afforded to our churches, or whether the effect has not been to throw the public ministration into the hands of women, because the men absorbed in business have no time for meditation. And if after all we should deem it imperative on us to act, faith in our mission will enable us to proceed in that deliberate, calm, forbearing, loving spirit, that instead of the confusion and disorder which would ensue upon haste, all changes may be

effected, while the unity of the spirit is preserved in the bond of peace. "He that believeth shall not make haste."

III. When settled in charges, faith in your mission will preserve you from hasty and inconsiderate removals. There is in the union of a pastor to his people something analogous to the union of a wedded pair. For a short time there is on both sides so much watchful care of the feelings that the union seems pregnant only with blessedness. But in a few months a period of uneasiness, perhaps, succeeds. The peculiar character and temperament of both become more developed. There is disappointment and misapprehension. Where true affection and wisdom exist, this period soon passes away, and gives place to a long future rendered happy by mutual forbearance and consideration. Where there is passion and folly this period is but the commencement of interminable bitternesses that destroy the peace of life. And just so is it with pastor and people. At first congratulation alone is heard on all sides. The people are proud of their young pastor's gifts, are regular in attendance, and are gratified by the revival of the congregation. The pastor is charmed with the warmth and interest of his flock, believes all the pleasant things that are whispered to him, and the pleasanter which his own imagination suggests. Nothing can be more grateful than the harmony of feeling in both sides. But soon ensues another and a different mood. The people find their pastor is not quite an angel, and in their disappointment begin to think him less than a Christian. The subsidence of their own excited feelings induces them to think that the want of interest lies in the preaching, and not in themselves. They begin to complain of sameness, of deficiency; to point out and exaggerate defects, to condemn with silence if not with slander. Those

in the congregation who were not cordial, as some such there ever will be, seize the opportunity for venting their displeasure; and a tone of coldness, indifference, neglect, or opposition, gradually steals over a large portion of the church. It is soon observed by the pastor, and if he be slow to believe it, some unkind hint or some rude rebuff from one bolder in his vulgarity than the rest, will open his eyes to the changed condition of feeling. Then there will be the thought and speech of separation. Weakness will at once be for moving its wings and flying away. So speedy a removal after so promising a commencement will deeply injure the people, and seriously affect the character of the pastor. Weakness at times receives the punishment of guilt, because the results of weakness to society are frequently as injurious as those of crime.

Now faith in your mission, which will prevent a hasty and ill-considered settlement, will also preserve you from a speedy flight, when the clouds return after the sunshine. You will feel that the Lord has called you to that position, not to tread a flowery path, but to war a good warfare, and that he is now proving your fidelity, your forbearance, your love, that both you and the churches may know whether you are fitted for any higher sphere. You will, therefore, meet the trial not unprepared. You will now endeavour to exhibit the wisdom of the serpent with the harmlessness of the dove. You will put more vigour and earnestness into your discourses; while in private you disarm opposition by meekness. You will speak the word of the Lord with all boldness as you ought to speak it, yet with all gentleness as a mother is gentle with her children. You will thus impress your people with the conviction that you are no mere hireling seeking a respectable position amongst

men; but a true-called servant of Christ full of faith and of the Holy Ghost, whom they must reverence and esteem highly in love for *your* works' sake, and *their own* souls' sake. Thus the time of uneasiness will pass, and many years of happy and profitable service succeed. Human feelings will give place to divine principles. Your faith will meet its reward. As you have honoured him in the day of trial he will honour you in the field of labour.

IV. In the fourth place I would observe (and though the observation ought in order to have occupied the previous place, I have retained it to the last in the hope of deeper attention)—Faith in your mission will preserve you from too hastily involving yourselves in the joys or cares of domestic life. This is a subject of considerable interest at all times, but it is of the last importance in the times passing over us. Our principles are being tested. Our wealthier families are melting from us. We have less and less power to reach the poor. The priestly doctrines, which have been so extensively revived in the establishment, will awaken a corresponding revival of superstition in the people. The minister of truth addressing the understanding and the heart will be despised. The minister of rite and ceremony, the tangible religion of the world, addressing the imagination and the passions, will be followed by the prostrate multitudes. You, therefore, brethren, as teachers of a spiritual religion, which is no longer fashionable, must prepare for scorn and poverty. The children of God have ever been few, and their fewness will now be made apparent. The sources of your support therefore will be diminished. The day of false peace, because principles were sleeping, is past, and you will have to buckle on armour, to contend for the faith once delivered to the

saints, and to resist at any cost the powers that, under a pretence of godliness, are usurping the throne and rights of Emmanuel.

In such a time as this the last object of your thoughts and desires should be the peaceful calm of domestic life; the first, how you may please and serve your Lord, who has sent you to uphold his honour against a world of foes. In any union you form the interest of Christ's church, rather than your own feelings, will predominate in your minds. You will consider not what is grateful to the eye, or pleasing to the intellect, or profitable to the support of your temporal condition, but what may aid you in your spiritual life and toil. Alas! brethren, how often are these things pursued on principles, at which even the world might blush, and how often is a total wreck of usefulness and character the result!

It would be easy to increase the number of these illustrations of the general statement. But enough has been said to demonstrate the value of this "faith in your mission." If I am only successful in convincing of this, and attaching it to a short proverbial expression, which will easily cling to your memories, I am quite willing to bear the censure of the criticism, that I have diverged from the proper meaning of the text, and suspended more upon it than it was designed to bear. Be it so. The truth of our statements yet remains, and "faith in your mission" is seen to be attended with the most beneficial practical results.

Faith in his mission was the secret of the abounding labours, the long-suffering and joyful endurance, the glowing eloquence and noble daring, the combined meekness and courage of the apostle to the gentiles. Paul was never weak, because in the faith of his heart the exalted Lord who had sent him stood by him, whether he pleaded as a

prisoner for his life, whether he fought with wild beasts at Ephesus, or bearded the lion in his den at Rome, whether he lashed the multitudes at Jerusalem into fury, or poured out his prayers and tears over his children in the gospel. And if you are to exhibit anything of the power of Paul you must be influenced by the same principle.

If without this conviction you enter upon this work, preaching without having been sent from on high, but summoned only by pride, or ambition, or the baser love of lucre and respectability, then, whatever your natural talents, and whatever the exertions impelled by interested motives, a blight will rest upon your souls; a vain, and puffing, and transitory popularity will be your highest gain; but no solid spiritual good will be either possessed or imparted; and after a restless course you will sink heart-sickened into the grave, to appear before Him whose glory you have usurped, and whose mighty works of grace you have made the mere instrument of your own advance upon earth.

If, then, faith in your mission be thus essential it ought to be carefully preserved and cherished. Like faith in providence and grace, it will be severely tried. Before long you will begin to ask yourselves with fear and doubt, Am I in my right vocation? Has the Lord indeed called me? If so, why am I thus? why this difficulty in finding topics of discourse? why this dulness of spirit? why this slowness of success? Happy is the man who, when such questions force themselves on his attention, can review the evidences of the past and find them solid still! who can strengthen himself in the assurance he is a prophet of the Lord. In sadness it may be at the small results of toil, but yet in calmness, and firmness, and inward rejoicing in the Lord, will he still work on, till the cloud shall have

past, and the pleasure of the Lord shall prosper in his hand!

Take, then, this, dear brethren, for your motto, let it be emblazoned on the shield of your hearts; it will strengthen

you in the day of battle, and in the hour of victory secure all the praise and the glory to the Lord of our mission and the author of our faith—"He that believeth shall not make haste."

A SERMON ON THE DEATH OF SIR ROBERT PEEL, BART.

DELIVERED IN BLOOMSBURY CHAPEL, JULY 7, 1850,

BY THE REV. WILLIAM BROCK.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."—ISAIAH xl, 6—8.

THE ministers of Christ are represented as watchmen. They are required by their divine Master to mark the approach of danger; to give the people warning; to proclaim with distinctness and with power the means and the method of escape. They watch for their people's souls as those who must give account. In pursuance of their solemn duty they observe the varied intimations of divine providence. Their post is the watchtower, whence they look out for the occurrence of events which they may turn to good account. God's dealings with mankind are often illustrative and confirmatory of his declarations to mankind, of which illustration and confirmation it becomes the watchman to take advantage. Voices address him, of which, presuming him to be a faithful and wakeful watchman, he will take earnest heed. Voices have been heard of late, my brethren, which have been enough to startle even an unwakeful watchman. I own that I have been startled. I have heard a voice say, "Cry." Yea, I hear a voice now saying to me, "Cry unto the people, lift up your voice and cry unto them aloud." With reverence and godly fear I ask, "What shall I cry? What just now must be the subject of

specific warning? What must be the burden of my appeal?" The rejoinder comes *too* promptly, we had almost said, and too significantly withal. Pointing to a place in our senate-house, whence came so recently the oratory and the argument of our most illustrious modern statesman, and reminding me that that place is vacant now, the voice saith, "Let this be the substance of your cry, 'All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.' The course is thus marked out for me. I am to take God's dealings in connexion with God's declarations, and with them in combination to cry unto you as in his name. The Lord the Spirit so work upon you and upon me that the cry may not be in vain! Harken, then, as men ought to harken whose character and whose destiny are at stake! "ALL FLESH IS GRASS." Mankind are here described by the phrase "all flesh." There are the young and the aged, with multitudes intermediate between them both. So there are the wealthy and the poor.

There are believers, the illustrious and the obscure. Then, moreover, there are the godly and the profane. Humanity is a large whole, but of our whole humanity we speak now. And it is grass. You may have lately seen the grass growing and luxuriating in our meadows and our parks. As the spring opened upon us and the summer advanced they were caused to bring forth the green things, each according to his kind, and amongst the rest the green grass. How fresh it was! how verdant! how graceful! how full of the principle of life! But, in regard to much of it, where is it now? In regard to the rest of it, where will it be ere long? By the mower's scythe it has been cut down, or by irresistible tendencies it will inevitably hasten to decay. You cannot save it. The grass *must* wither. It *may* be cut down. If it symbolize the beautiful, it does equally symbolize the perishable. If it be a type of the things which are admirable it is at the same time a type of the things which are evanescent. And, as symbolizing the perishable and the evanescent, it is introduced here. All flesh is grass, inasmuch as all flesh is certainly liable to natural decay, and also to sudden death. Where, brethren, where is the man that liveth who shall not see death? Of the nine hundred millions existing at this hour, of which single individual among them all would you say, "*He will not die?*" You are ignorant of the climate, of the customs, of the language, of the constitution, of the character of those millions, but you are in no wise ignorant of their mortality. Were you to go into any village or town, or city under heaven, you would find its necropolis, its cemetery, its burning or its burying-place of the dead. And were you to inquire into the history of its burial-place, you would learn that its origin was coeval with the origin of the city, the village,

the town itself. Go where you may, there is the funeral pile or the graveyard. Wander where you will, you will see the mourners going about the streets. Whatever you could not be sure of without inquiry, of this everywhere you might be sure at once, "The place that now knoweth these strangers to me will, ere long, know them no more." Remain but a little while and you will see one and yet another group going to the grave to weep there. What meets your eye as you look on yonder panorama of the Overland Passage to India; there you have to look on the mausoleums and memorials of the dead. There is, in fact, mortality wherever there is humanity. Hence, there is mortality here. You and I are as the grass of the field. We are dying daily. Life is constantly wasting. It is expenditure—life is expenditure. There is so much of it, and no more. Every moment lessens the amount of it, and by no possible process can the amount be renewed. As surely as we are living now, so surely shall we be dying ere very long. Who doubts this? None of you. Who forgets this? Almost all of you. When are you found so numbering your days as to apply your hearts unto wisdom? Where the evidence of your consideration of your latter end? I remember. There is evidence of your consideration here and there. You have, as the phrase goes, you have insured your lives. Yes, knowing that you are like the grass, which to-day is and to-morrow is cast into the oven, you have guarded against a temporal contingency—a contingency, moreover, relating not to yourself at all but to others. You *have* done this. But you have not done more. There is a spiritual contingency—and a spiritual contingency relating with prodigious and portentous moment to yourself. Against that you have not guarded. You have not made provision

for yourself at death. Though about to die, you are unprepared for death. Wherefore the voice bids me cry to you. I do its bidding by entreating you to get ready for the coming dissolution, by imploring you to consider your latter end. Do you say to me, "It may not come yet?" Mark, you cannot put it stronger. You say, "It *may* not." You dare not say, "It *will* not." Your latter end may not come yet. Granted. *But it may.* To-night your soul may be required of you. And only with a may-be of such magnitude as that, what can you want more as an inducement to seek the Lord? Were the probabilities tenfold, ten thousandfold less than they are that you are about to die, the very slightest probability of an event whose consequences are so tremendous should be enough to lead you to prepare. He that is unjust, mind, will be unjust still. There is no preparation after death. There is no probation in the future state. Whatever you do to be saved you must do now. "Now is the accepted time, now is the day of salvation." All flesh is grass, you among the rest. "AND ALL THE GOODLINESS THEREOF IS AS THE FLOWER OF THE FIELD." The term goodliness refers us to that which is most highly esteemed amongst mankind. As we look upon an individual whose person is well proportioned, whose bearing is graceful, whose countenance is beautiful, we pronounce that such an one is goodly. As we look upon an individual whose mind is active, and acute, and powerful, enabling its possessor to rise from material things to things which are immaterial, and there in lofty abstractions and sublime investigations to dwell upon the government and the works of God we pronounce that such an one is goodly. As we look upon an individual whose life is spent in doing good, who lives to advance by patriotic efforts and philanthropic aims the

benefit of his fellow man, we pronounce that such an one is goodly. Physical, mental, moral excellency is termed goodliness. Severally, especially in combination, they constitute what Peter calls "the glory of man." To such glory the text specifically refers; not to exclude it from the liabilities of mortality, but expressly and solemnly to include it within those liabilities. "All the goodliness thereof." I can understand how by some it would have been expected, and how by many more it would have been desired, that the fact should have been after this manner—"All flesh is grass, but the goodliness thereof, its more exquisite specimens, its more noble samples, its choicer, rarer, finer instances, they are not grass. Decay is not their portion, dissolution is not their destiny, death is not their lot. Others are the children of mortality, they are exempt." But it is otherwise. Goodly as they are they are not exempt. They are flowers among the grass, if you will. There is pre-eminence which attracts, and there is excellence which delights, but the flower is as fading as the grass. The goodly and the ungoodly alike must die. And this I am to proclaim to you to-night. The voice saith, "Cry aloud to the wise man glorying in his wisdom, and to the rich man glorying in his riches, and to the strong man glorying in his strength, and beseech them to beware, for all such glorying is vain." The voice saith, "Cry aloud to the young men ambitious of rank and renown, to the maidens proud of their acknowledged loveliness, to the old men doating on their accumulated wealth, to the children who never think that they may die." "Cry aloud to the people all, that they awake at once from their supineness, for behold the Judge standeth at the door." I hear the voice saying all this to me with a solemnity and force which have never

been surpassed. But a few days ago there entered the council chamber of the Commons of this great realm a man of portly bearing, of dignified demeanour, of vigorous and robust health. To none in that assembly was he an object of indifference. To by far the greater number was he an object of profound respect. For forty years and more had he frequented that council chamber, and for the better part of forty years had he been recognized there as an illustrious man. No other man of all his parliamentary associates of late so illustrious as was he. Identified closely with his country's modern history, and devoted heart and soul to the promotion of his country's welfare, he took his place in our senate house as was his wont, and yet not merely as he had been wont more recently to take it, for to him was attention just then directed, and in him were such hopes just then concentrated, as to render every word he might choose to utter an oracle, and any intimation of his designs a signal either for important action or reaction in our own and throughout other lands. Of no man living at that hour would it have been said more truly than of him, as the British parliament was hanging on his lips, "There, that is the glory of man." Naught was wanting that the world could supply. It was goodliness in full maturity. There was health, there was affluence, there was rank, there was intellect, there was reputation, there was character; and awaiting him, as he went home, was an endeared family whose reverence for him, sweetly blending with affection, just perfected his goodliness, enriching it with choicest fascination, crowning it with consummate charm. The scene had closed. Presently in the hands of the multitude was the report of the oration he had delivered, of the judgment he had pronounced. Never was admiration of the

man higher. Even those with whom he differed admired, some of them the most of all. With unswerving, patriotic fidelity to his convictions he had honourably mingled right masculine candour towards themselves. Throughout the length and breadth of our noble commonwealth he was during that day recognized and lauded as a man of high renown. But what came next? Ere that day of universal recognition of his goodliness had passed, what occurred? An accident, as men speak. And what then? A bulletin announcing deep solicitude as to the probable result. And what then? Other bulletins trembling between the faintest hopes and the strongest fears. And what then? Another bulletin — "Sir Robert Peel has been getting rapidly worse since seven o'clock." And what then? Inaction, dissolution, and death. Yes, brethren, within a day or two, the man who as England's greatest commoner was still holding his country in attention was dead and gone. The place that knew him in the deliberations of our legislature will know him no more. The place that knew him in the consultations of the philanthropic will know him no more. The place that knew him at the table of his sovereign will know him no more. The place that knew him relaxing in his noble gallery, or rustivating in his patrimonial domain, will know him no more. The place that knew him, and that loved to know him in the bosom of his domestic blessedness will know him no more. No, with all his goodliness he is dead and gone! The voice saith cry, and full well do I know what to cry,—"Men and brethren, be ye ready, for in such an hour as ye think not the Son of man cometh." Oh! how loud the voice which comes to us from that statesman's mansion whither his body has been conveyed! Loud have been other voices thence in times not long since

past, voices to which sovereigns have listened with respect, and by which the destinies of nations have been fixed. But no voice from Tamworth ever equaled the present one in depth of solemnity and force. "He being dead yet speaketh." Are you prepared to die? It asks you this. Ye active and honorable merchants, are you prepared to die? Ye labourers and honest artisans, are you prepared to die? Ye ambitious aspirants for renown, are you prepared to die? Ye members of the British parliament, are you prepared to die? Ye parents, children, servants, are you prepared to die? Should *you* meet with a fatal accident, and after lingering amidst excruciating agony for a little while go to appear before God, are you ready to appear there? Are your sins forgiven through faith in the precious blood of Christ? Is your heart regenerated by the grace of the Holy Spirit? Have you that love for holiness which every man must have ere he would be at home in heaven? Hear the direction whilst as yet it may be heard—the direction I mean of the Son of God, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Lose no more time in believing on him. Postpone no more to the anguish and lassitude of a dying hour the mighty and momentous task of meeting for the inheritance of the saints in light. The voice saith, cry, "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass." **BECAUSE THE SPIRIT OF THE LORD BLOWETH UPON IT.** Here we are reminded of the sovereignty of the Lord our God. There are proximate and secondary causes of death in every case. Constitutional disease, or wholly superinduced by contagion, or injuries casually inflicted by agencies

around us may be such a cause. But something does cause our death. Well, indeed, are we aware of the cause of the death which we so sincerely deplore. The leading journal calls it "the merest trifle, the silly panic or the momentary impatience of a brute." Take it so. How might that panic have been quieted? How might that impatience have been checked? Just as in other cases by which we have been more immediately affected. How might one thing have been prevented? How might another thing have been induced, and then, as a consequence, precious life would have been spared. Far from me be the inculcation of indifference to secondary causes. Let us ever use all precaution, and ever use it discreetly and vigorously both against accident and disease too. And when they occur let us resort to all available resources for recovery and relief. No man can lawfully leave those resources unemployed, either for others or himself. But, when they fail and death ensues, our business is at once to recognize devoutly the sovereignty of God. He ordained the calamity. It has come to pass because so it seemed good in his sight. There is an appointed time to man upon the earth. There is his time to be born and there is his time to die. The flower fadeth *because* the spirit of the Lord bloweth upon it. Why he blows upon it at one time rather than at another time, more violently in one case and more gently in another, we cannot tell. The mode and the time appertain wholly to him. But he does it, as in our present national calamity. The panic and impatience of that brute animal might have been prevented had it seemed good unto God. It seemed good to him not to prevent it, and here we are in our dependence and our littleness, and our nothingness, required humbly and angelically to say, "It is the Lord." He gives and he taketh

away. He killeth and he maketh alive. He giveth no account of his matters. It is his glory to conceal a thing. He is a God that hideth himself. None can stay his hand. None can say to him, What doest thou? Oh, the vanity of man at his best estate! Oh, the supremacy of the great God! He doeth that in a single moment at which an empire, yea, empire after empire, stands in awe. But there is more than this. There is, as there always is in God's blessed word, there is relief for this ordination of mortality. "The grass withereth, the flower fadeth: BUT THE WORD OF OUR GOD SHALL STAND FOR EVER." We are not consigned to the contingencies of a miserable uncertainty, neither are we abandoned to a fearful looking for of the bitterness of death. In the midst of all the ravages of mortality we are provided with a portion that is immortal. We have in the revelations of the everlasting gospel a heritage of consolation over which death has no power. The word of our God declares that there is actually existing an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for the saints. The word of our God declares that whosoever will seek for that inheritance through Jesus Christ

shall become entitled to it at once, and ultimately shall become possessed of it unto eternal life. The word of our God declares that no weakness, no guiltiness, need exclude any man from that inheritance, inasmuch as the Redeemer is able to save unto the uttermost all who come unto God by him. The word of our God declares that death is the vanquished one and not the victor, that ours is the victory through Jesus Christ, that though we fall we shall arise again, that because our Forerunner lives we shall live also. And all these declarations are declarations of truth which is indestructible; declarations of fact which is impregnable; declarations of reality which is inviolable. They are declarations about actual, unalterable, enduring things. Nothing can subvert them. Nothing can render them of no effect. Hence I would have you go away solemn but not gloomy, thoughtful but not despondent. You can't retain the goodness of this life: you may retain for ever the goodness of the life to come. You can't live always here: you may live always in heaven. You must die: you may die with a good hope through grace that, absent from the body you shall be present with the Lord.

INFANT BAPTISM THE ORIGIN OF THE DOCTRINE OF BAPTISMAL REGENERATION.

BY THE RIGHT HONOURABLE LORD CONGLETON.

THE doctrine of the Prayer-book of the church of England ascribes regeneration with the Holy Spirit to baptism. By this I do not mean to say that *the members* of the church of England hold that doctrine. I believe the great majority of those who have seriously considered the question, "What shall I

do to be saved?" do *not* hold it. How they can consent to bring up their children from their earliest youth, with an *untruth* in their mouths touching their eternal salvation; and how such of them as are clergymen can, in the baptismal services, *ask* God to do a thing that they do not believe He is in

the habit of doing, and *thank* him for doing what they have no reason to believe he does, I must leave to themselves to answer.

But I cannot drop the matter here. I believe the doctrine of baptismal regeneration with the Holy Spirit to be not only *unscriptural*, but also a *deadly error*. I consider those who *really* hold it, *i. e.*, who are not conscious of their having come to God in any other way than through this baptism, are utterly deceiving themselves in thinking themselves Christians. The very first practical step towards salvation has not been taken by them; namely, a personal dealing with God, in the way of going to him and acknowledging they are sinners, "without strength" to do anything good (Rom. viii. 7, 8; v. 6), after the manner of the publican, who cried, "God, be merciful to me a sinner" (Luke xviii. 13, 14). Others there are who hold it, who are conscious that previously to holding it, they went to God and pleaded guilty, casting themselves upon his free mercy, through the shed blood of his Son. Such, I consider, do not *really* hold it. They are not depending on it, though they profess to hold it; no, not even though they may *now* profess to be depending on it. They have fallen into this snare of the devil subsequently to their taking refuge in the free mercy of God through Jesus Christ.

If the doctrine of baptismal regeneration with the Holy Spirit be once admitted, the whole Christian scheme is on the high-road to utter subversion; for this false doctrine does not stand by itself. If the possession of the benefit of life is made to turn upon the administration of an ordinance, without faith in the individual baptized, then, as a matter of course, the benefit must be reckoned as a thing that it is *possible* to lose, otherwise we shall have salvation without holiness. This, the possibility

of the new life (that "everlasting life") being lost, is no small error. But it does not stop here. The result of the benefit being a thing that it is possible to lose, is, that the baptized are *put under a covenant of works*. It depends upon their *conduct* whether they retain the benefit (supposed to be) conferred upon them at baptism or not. The result of being in such a position is, that a *fresh sacrificial offering* is needed to meet fresh transgressions; and, of course, a *priest* to present that offering. The sacrifice thus offered afresh, is (supposed to be) the sacrifice of Christ. Thus the sacrifice of Christ becomes a thing offered again and again; and thus the principle that a sacrifice offered many times, cannot *perfect* the conscience, is brought in, if not professedly yet practically, in the consciences and experience of the worshippers. And, be it remarked, that it is the great sacrifice of the Son of God which thus becomes, in the consciences of the worshippers, stamped with insufficiency. And thus *room is made* for fresh efforts to obtain peace of conscience; namely, for *priestly absolution, penances, extreme unction, and purgatory*. On the other hand, a priest being necessary, priesthood must be assumed by some in the church, to the exclusion of the rest; which brings in the principle that some are *nearer* to God than others,—for those who offer the sacrifice must be nearer to God than those for whom it is offered. And thus, in the very constitution of this worship, the great body of the community are permanently excluded from *nearness* to God.

This perfects the picture. And where do we find ourselves? Just back again in the Mosaical economy, concerning which it is said, "the law made nothing perfect" (Heb. vii. 19), and "as many as are of the works of the law, are under the curse" (Gal. iii. 10). There

is a covenant of *works*, and a *mediating* priesthood composed of *men*, by *sacrificial offering* ministering on *earth*, in a "worldly sanctuary," *outside the presence of God*, that is, in the first or outer tabernacle, though, even into this, the people (the laity as they are called) cannot enter; and the sacrifice offered, a sacrifice *unable to make* those who do the service, that is, the worshippers, *perfect* as pertaining to the conscience (Rom. x. 5; Heb. ix. 1—10).

This may be fairly called spurious Christianity. There is death in the pot. Can this be called faith in the Son of God? Awful to think that this is the religion of the majority, now increasing, of Christendom. Those who are under this system of worship are utterly deceiving themselves in thinking themselves Christians: but there is this difference between the laity and the clergy, that the clergy usurp the place of the *Son of God* as the only true *mediating Priest*, now, *by intercession* ministering in *heaven*, the true holiest of all, that is, *in the presence of God*, even for *all* those whom he *has* by one sacrifice once offered *perfected for ever*, and brought *nigh*, even into the holiest of all, as *worshipping priests* unto God (Heb. vii. 23—25; viii. 1, 2; ix. 24; x. 11—22; xiii. 15; 1 Pet. ii. 4, 5, 9).

Seeing then that scripture is so clear, as to the true idea of baptism, and that yet such a deadly error as baptismal regeneration with the Holy Spirit has got abroad, the question naturally arises, How could the thought that *regeneration with the Holy Spirit is bestowed in baptism* ever have arisen?

I believe the answer to be both

simple and short. It is the natural result of adopting the practice of *infant baptism*. The moment this is admitted as an unquestionable truth of God, the regeneration of infants with the Holy Spirit at baptism will be pleaded with irresistible force, on the grounds of scripture language itself. If infant baptism be once admitted, *the real difficulty* is not, to show that the Prayer-book of the established church does not contain the doctrine of baptismal regeneration with the Holy Spirit (which many godly men still in the establishment are vainly seeking to do), but that *SCRIPTURE* does not contain it. The passage in John iii. 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," *if applicable to infants*, does not admit of any assurance concerning the salvation of infants, except on the supposition that they get regeneration with the Holy Spirit at the same time that they get the water. The passage in Rom. vi. 3, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death," must be considered, *if applicable to infants*, conclusive as to the question of the efficacy of infant baptism; and so likewise the passage in Gal. iii. 27, "For as many of you as have been baptized into Christ, have put on Christ." Thus the only *sure* escape from this deadly error, is to be found in the question, What warrant has faith to take up an *infant* and baptize it? FAITH, all will allow, CANNOT ACT WITHOUT A PLAIN WARRANT FROM GOD, and yet there is not in all the New Testament, from one end to the other, a *single command* for the baptism of infants.

ADDRESS DELIVERED BY THE REV. CHARLES CHAPMAN, M.A.,

AT HIS BAPTISM, JULY 7, 1850.*

I FEEL it a serious duty, dear friends, to take advantage of the present opportunity now kindly afforded me to record publicly and in a few words the operations of my mind which have brought me this day as a candidate for the administration of believers' baptism. It is unnecessary as it would be impossible that I should speak particularly of the course in which I was conducted to the determination of quitting the established church as I have done. A sense of my duty to Jesus Christ, however, obliges me to confess that the habits of early education and ignorance of the theoretical and practical evils contained in the state-church system, induced me to undertake its services, from which I now rejoice to be released. Thoughts and feelings arose frequently and strongly in my mind since I had become a minister against the character and discipline of the establishment, from which, doubtless, I should have long since found a deliverance had not the engagements of a retired sphere of labour, and the want of acquaintance with any of the non-conformist brethren, served to continue me in my bonds. I considered my uncomfortable position as one without a remedy, and to which I must patiently submit. I am forced to acknowledge, also, that for a season I was led to trifle or indulge myself with a liberty of opinion in respect to the doctrines of the services and articles of the church of England, a practice, I fear,

to which other evangelical ministers besides myself have occasionally resorted, and which practice—as I cannot reconcile it with the principles of conscientious integrity, I am most thankful to have given up. It was, however, upon the recent question concerning the doctrine of baptismal regeneration being the doctrine of the church of England that I resolved to separate myself from the establishment; since it was and is still my humble opinion and judgment thereupon, that this monstrous error is unequivocally the doctrine of that church, and the promulgation of which I conceived to be the duty of all honest churchmen; whilst all such as reject the doctrine of baptismal regeneration are bound, I believe, as I found myself bound, to retire from the state-church. I repeat, it was upon this consideration that I found myself unable conscientiously to hold a position in the church of England, since I regarded this so-called baptism of the establishment as a matter of the smallest consequence. But whilst this state of mind was in progress I had not the least thought of becoming a candidate for the solemn ordinance of believers' baptism. The initiatory sprinkling of the establishment I had regarded as a thing of the least importance, whilst I considered believers' baptism—if I may say that I considered it at all—as of the same trivial nature. The great doctrines of grace included in man's salvation formed the sole object of my ministerial exercise and attention. Till very lately I knew nothing of the tenets of dissenters, and had read nothing of their controversial writings.

Whilst I contemplated secession from the establishment, I also felt no obliga-

* The Rev. C. Chapman, M.A., of Trinity College, late chaplain of Tresco and Breyer, Scilly Islands, having recently seceded from the church of England, was baptized with Mrs. Chapman and nine other persons, in the presence of a large assembly, at Counterslip chapel, Bristol, by the Rev. Thomas Winter.

tion to attach myself to any other body. But through divine mercy my unsettled mind was directed and fixed by the text of Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." And from that time I rapidly received into my heart the doctrines of the New Testament relative to this most important point; and I eagerly made known my desire, and sought instructions from the pastor of this congregation, among whom I had assembled a few times within the last three years, though till recently I was wholly unacquainted with the particular class of dissenters to which this congregation belonged. Since that time, but not before, I have read Mr. Noel's volumes, and rejoice to find in them not only a confirmation of my previous opinions, but likewise additional reasons given for my present course and conduct. The great points which mark baptists as a denomination appear in my judgment so plain and so necessary that I could not but yield my full assent and consent to them, so soon as my mind had been brought to their consideration. "If thou believest with all thine heart thou mayest," was Philip's instruction to his anxiously inquiring disciple as to whether he might be baptized, as related in the Acts of the Apostles. And Philip baptized him after he had given a confession of faith. Our Lord Jesus Christ, the great Head of his church, solemnly declares, "He that believeth and is baptized shall be saved," thus distinctly affirming the characters to be baptized, viz., believers; and likewise insisting upon their obedience in this respect, and imperatively enjoining this obligation upon believers—to acknowledge Jesus by baptism.

But at the present solemn season I feel that the rite of believers' baptism

calls my consideration to the sovereign will of the great Head of the church. It is he whom we this day actually confess before the world. He has appointed this ordinance. He has commanded it upon our observance in the most solemn manner. Whilst our salvation does not depend upon baptism but upon our faith, which we must possess before we go down into the water, Christ has nevertheless enjoined it as the necessary consequence of our faith and obedience that we should be baptized. Herein we confess Jesus. By faith we die to the world and to sin. And we follow Jesus to his tomb. The very nature of baptism, as burial with our Lord, implies previous faith—a death unto sin. As a token of this faith, this sense of association in spirit with my crucified Lord, I now desire to be laid where he was laid. I hereby publicly confess my belief in and attachment to him. I would own my deep conviction of the love of the eternal Father who loved me before the foundation of the world, and who gave his Son as revealed in the scriptures to die for my sins. I would own with the deepest gratitude the love of the eternal Son, who humbled himself to the death of the cross for my redemption. And I would ever feel the liveliest thankfulness to the eternal Spirit, the glorifier of Christ, since he has been graciously pleased to lead me to the Rock of ages to build my house upon the sure foundation-stone laid in Zion. And as a sign of this hearty determination I gladly go forward to do as Jesus has bidden me, and according to his bright example to be baptized in his name, as a representation of my soul having been previously washed in the fountain opened for sin and for uncleanness. I, therefore, do now, not by constraint but willingly, profess myself the disciple of Jesus, to follow in his commandments, to bear whatever comes to me on his account, whether of honour

or dishonour, in a sure and certain hope of a glorious and abundant entrance into his heavenly kingdom. And, O my Father, in Jesus Christ my Saviour, may thy good Spirit fill me with real and substantial joy. To thee I look according to thy promise, for happiness here and hereafter. Thy word abounds with consolation even in this life for those who take up their cross and follow thee. May I find thee my present shield! May I experience an hundred-fold of happiness even on earth resulting from this confession! May I be filled with thy unspeakable joy, that whatever cup of tribulation I may have to drink, because of my love to thee, it may be so sweetened by thy grace as to prove only bitter in my mouth; but in my heart may I discover it to be a well of water springing up into everlasting life! Oh, make me an habitation of God through thy Spirit, that I may be a burning and shining example of the power of the gospel in the heart of man! Continue through my life a lively remembrance of this solemn season. May I find in the memory of that it signifies a balm for every sorrow, and an encouragement in every trial! May I obtain a boldness in thy truth as that which I have known, and handled, and practised in the eyes of a mocking world, and in defiance of its threatenings! Oh, meet all those who come forth to-day to own Jesus in his ordinance with thy peculiar favour! May they have an overwhelming sense of thy presence and of their interest in thy covenanted love in Christ Jesus! Oh, may we all deeply feel the obligations under which we lie who are buried together in the likeness of Christ's death, to live together in Christian love and for mutual edification, to the honour of our common Father and our Lord Jesus Christ! May thy Holy Spirit give us more and more of the spirit of Jesus! Oh, and may we have

an abiding sense of the condition of those who are without, of them who believe but who have not come up to the right and faithful confession of the Saviour which his word commands! Oh, do thou open their eyes and hearts! Do thou give them wisdom and understanding, and make thy word so plain in this respect, and their hearts so loving, and devoted, and self-denying, that they may resist thy Spirit no longer, but follow his teachings through the watery grave that they may arise to newness of life! Oh, and do thou, gracious God, according to thy will, open the eyes and hearts of those who as yet know thee not! If there be one here mocking thine ordinance turn his heart as thou alone canst. Determine the wavering, the careless, and indifferent, and bring them forth from this evil world to acknowledge themselves the sons and daughters of the Lord Almighty. If there be any here assembled this morning who imagine that their infant dedication to thee by sprinkling is sufficient to save their souls though they have no faith in thee, O do thou turn them from such ruinous and fatal conceptions! Impress upon them that it is with the heart and with the heart alone that they can have a justifying faith, that we must love God, and that nothing short of this can avail for salvation. Oh, and may none think that aught of a saving character is attached by us to this solemn, important, and necessary ordinance. This is but a significant act designed to show that we have been already constrained by sovereign grace to give up ourselves with our whole hearts to the Lord that the world may take knowledge of us to the honour of God's name, that we are really and unblushingly his children in deed and in truth. Oh, may we be indeed thy children! May we increasingly find it to be our meat and drink to do our Father's will! May we not be

lukewarm in thy service, but act as those should act and as those only can act who have the light of truth renewing their hearts, quickening their consciences, and enlightening their understandings, to walk in all the commandments and ordinances of the Lord blameless! Oh, and may thy saints who have already followed their Lord in baptism be strengthened by the repetition of the ordinance of to-day! May we all be enabled to look beyond the grave to the throne of bliss on which Jesus is now seated, and aspire continually after that full fruition of eternal glory reserved for his people!

May such scenes as the present be unto us glimpses and foretastes of heaven—blessed earnestness of that rest which remaineth for the people of God! May we have the glorious revelations of thy Holy Spirit opening unto us the secrets of that world which human eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him! We ask these mercies only for the Saviour's merits, and we commit ourselves to his care, in whom alone is everlasting strength. Amen.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. VI.—HERESY.

THE word *heresy* is but an English form of a Greek word, which when it is not thus anglicised is uniformly translated *sect*. The following are the instances in which it occurs in the Greek Testament:—

- Acts v. 17.....The *sect* of the Sadducees.
 xv. 5.....The *sect* of the Pharisees.
 xxiv. 5...The *sect* of the Nazarenes.
 15...Way which they call *heresy*.
 xxvi. 5...Straitest *sect* of our religion.
 xxviii. 22...As concerning this *sect*.
 1 Cor. xi. 19...There must be also *heresies*.
 Gal. v. 20Strifes, seditions, *heresies*.
 2 Peter ii. 1 ...Bring in damnable *heresies*.

The word Αἵρεσις, HAIREISIS, anglicised *heresy*, was not originally used as a term of reproach, it signified a party, or school, or sect, and was applied as freely to a party of which the speaker approved as to a party to which he was adverse. Dr. Johnson's definition of *heresy*—"An opinion of private men different from that of the catholic and orthodox church"—expresses the ecclesiastical and modern use of the term, but not its original meaning, or its

signification in the New Testament. In reference to the passages in the 24th chapter of the Acts, Dr. George Campbell observes in his ninth Preliminary Dissertation, "Here, by the way, I must remark a great impropriety in the English translation, though in this, I acknowledge, it does but follow the Vulgate. The same word is rendered one way in the charge brought against the prisoner, and another way in his answer for himself. The consequence is, that though nothing can be more apposite than his reply, in this instance, as it stands in the original; yet nothing can appear more foreign than this passage, in the two versions above mentioned. The apostle appears to defend himself against crimes of which he is not accused. In both places, therefore, the word ought to have been translated in the same manner, whether *heresy* or *sect*. In my judgment, the last term is the only proper one; for the word *heresy*, in the modern acceptance, never suits the import of the original word, as used in scripture."

CHRONOLOGICAL PAGE FOR AUGUST, 1850.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	Th	4 24 7 48	Proverbs xvi. 1 Tim. i.	1834, Slavery abolished. 1838, Negro Apprenticeship abolished. 1821, William Button (Dean St.) died.
2	F	4 26 7 46	Proverbs xvii. 1 Tim. ii.	1830, Charles X. of France abdicated. Moon rises, 1 min. past midnight. Venus & Jupiter near western horizon.
3	S	4 27 7 45	Proverbs xviii. 1 Tim. iii.	
4	LD	4 29 7 43	Psalms. Psalms.	Sunday School Union Lessons, Luke xxiii. 26—49, 2 Sam. iii. 6—30.
5	M	4 30 7 41	Proverbs xix. 1 Tim. iv.	Moon rises, 33 min. past 1, morning. Moon sets, 40 min. past 5, evening.
6	Tu	4 32 7 40	Proverbs xx. 1 Tim. v.	1844, Prince Alfred born. Baptist Irish Committee.
7	W	4 33 7 38	Proverbs xxi. 1 Tim. vi.	1325, E. Torlin (Harlington) died, aged 50. New Moon, 34 min. past 9, night.
8	Th	4 35 7 36	Proverbs xxii. 2 Tim. i.	Moon rises, 2 min. past 5, morning. Length of day, 15 hours 2 minutes.
9	F	4 36 7 34	Proverbs xxiii. 2 Tim. ii.	1791, Dr. C. Evans (Bristol) died, æt. 54. 1830, L. Philippe ascended throne of France.
10	S	4 38 7 32	Proverbs xxiv. 2 Tim. iii.	Moon rises, 50 min. past 7, morning. Moon sets, 2 min. past 9, evening.
11	LD	4 40 7 31	Psalms. Psalms.	Sunday School Union Lessons, Matthew xxviii., Psalm xvi., xvii.
12	M	4 41 7 29	Proverbs xxv. 2 Tim. iv.	Moon rises, 22 min. past 10, morning. Moon sets, 53 min. past 9, evening.
13	Tu	4 43 7 27	Proverbs xxvi. Mark i. 1—28.	1667, Jeremy Taylor died. Moon sets, 19 min. past 10, evening.
14	W	4 44 7 25	Proverbs xxvii. Mark i. 29—45.	Moon rises, 57 min. past 1, afternoon. Moon's first quarter, 46 min. past 5, evening
15	Th	4 46 7 23	Proverbs xxviii. Mark ii.	1769, Napoleon Buonaparte born. 1810, Richard Cecil died.
16	F	4 48 7 21	Proverbs xxix. Mark iii.	1678, Andrew Marvell died. Moon rises, 1 min. past 3, afternoon.
17	S	4 49 7 19	Ecclesiastes i., ii. Mark iv. 1—20.	1761, Dr. Carey born at Paulerspury. 1786, Duchess of Kent born.
18	LD	4 51 7 17	Psalms. Psalms.	Sunday School Union Lessons, Luke xxiv. 13—35, 2 Sam. xix. 9—40.
19	M	4 52 7 15	Ecclesiastes iii., iv. Mark iv. 21—41.	14, Roman emperor Augustus d., æt. 76. 1782, Royal George sunk at Spithead.
20	Tu	4 54 7 13	Eccles. v., vi. Mark v. 1—20.	1800, J. Fountain (Dinagapore) d., aged 33. Baptist Home Mission Committee, at 6.
21	W	4 55 7 11	Eccles. vii., viii. Mark v. 21—43.	Moon sets, 9 min. past 3, morning. Moon rises, 45 min. past 6, afternoon.
22	Th	4 57 7 9	Eccles. ix., x. Mark vi. 1—29.	1485, Richard III. slain, aged 43. Full Moon, 12 min. past 9, night.
23	F	4 59 7 7	Eccles. xi., xii. Mark vi. 30—56.	1806, Chater & Robinson arrived in India. Moon rises, 35 min. past 7, evening.
24	S	5 0 7 5	1 Kings xii. Mark vii. 1—23.	410, Rome plundered by Alaric. 1844, Dr. Carson died, aged 68.
25	LD	5 2 7 2	Psalms. Psalms.	Sunday School Union Lessons, John xxi., Genesis xvi.
26	M	5 3 7 0	1 Kings xiii. Mark vii. 24—37.	1819, Prince Albert born. 1849, Peace Meeting at Versailles.
27	Tu	5 5 6 58	2 Chron. xii., xiii. Mark viii. 1—26.	Moon sets, 42 min. past 9, morning. Moon rises, 5 min. past 9, evening.
28	W	5 7 6 56	2 Chron. xiv., xv. Mark viii. 27—38, ix. 1.	1839, John Chin (Walworth) died, æt. 67. Young Men's Devotional Meet. at Mission Ho.
29	Th	5 8 6 54	2 Chron. xvi., xvii. Mark ix. 2—29.	1632, John Locke born. Moon rises, 1 min. past 10, evening.
30	F	5 10 6 52	1 Kings xvi. 23—34, xvii. Mark ix. 30—50.	Moon sets, 13 min. past 1, morning. Moon's last quarter, 18 min. past 2, aft.
31	S	5 11 6 50	1 Kings xviii. Mark x. 1—31.	1688, John Bunyan died, aged 60. Day decreased, 3 hours.

REVIEWS.

The Sunday School Senior Class. An Essay.

By J. A. COOPER. London: Sunday School Union. 16mo., pp. 88. Price 1s. 6d. Cloth.

WE have ever regarded the senior classes of the Sunday school as one of the most important of the agencies of the Christian church. We therefore hail with great satisfaction this essay, which has been selected by the Committee of the Sunday School Union, as the best of those called forth by the prize offered last year. As the Sunday school system has become developed, it is interesting to observe how, whilst the instruction has been growing more evangelistic, the sphere embracing the parties taught has been gradually widening; and now that it is almost universally conceded, and to a great extent acted on, that the main object of the Sunday school is the conversion of souls to God, it is not surprising that there should be an increased desire to act successfully on the minds of those scholars, who, from their age and intelligence, are the most likely to receive saving impressions of divine truth. In former years the scholar on having arrived at a certain age, was presented with a bible and dismissed from the school; as if purposely to efface whatever impressions might have been made, and to destroy whatever religious associations might have been formed. Now, on the contrary, efforts are made to retain such under our influence; and to promote this end, and to suggest the means in which it may be most efficiently carried out, is the design of the prize essay before us.

For our own part, we see but two

causes which should operate, where the desire is entertained, against the retention of such scholars and the efficient management of such classes. One is—a practical error in the conduct of the school-classes generally, which, by substituting fear for love has made the teacher shunned, the instruction loathed, and the school avoided. This, however, we believe, is giving way to a more Christian and more successful method, by which our teachers seek rather to win by persuasion than to drive by fear; which method alone will be found effectual in promoting the ends of tuition in general, and which is of particular importance as the children advance in years. The other obstacle is—the difficulty of finding teachers with minds well-informed, with hearts burning for God's glory and inflamed with love to the young around them, who are willing to come forward and devote themselves to this most important service. We deeply regret that our teachers should be, to so great an extent, supplied from the less wealthy, the less educated, and the junior part of our church-members. Though we would not underrate the services of these—self-denying and valuable as they are—yet we confess we long for the time when the Sunday schools of England shall approximate more nearly to many on the other side of the Atlantic, where men of the first intellectual character, and holding the highest offices in the state, do not deem it beneath them to be found bending their energies on the Lord's day to the elevation and conversion of the young. We see not why it should not be so with ourselves. There are in our

churches men of great powers and of fervent piety, and we would earnestly ask them to consider whether they are performing their full quota of duty to those around them, by, it may be, handsome pecuniary contributions, or by occasional visitation in some sick-chamber. Were such persons more generally to engage in this work, we think our churches would be able to make far more successful efforts for the working classes. The liberal contributions of our wealthier members are unknown to them, or where known are liable to misconstruction. But where a gentleman or lady of property and influence is seen sabbath after sabbath engaged in the instruction of their poorer neighbours, the thing speaks for itself, and an evidence is distinctly borne that the Christian church does care for the well-being of the poor. In this way there might be effected a destruction of those class distinctions, which we are convinced so deplorably nullify the labours of all our ministers.

With regard to the engagement of instructing such classes, we need say nothing. From our own experience we can testify that as none is more delightful in itself, so none is more promotive of spiritual improvement in the teacher, none more likely to be effectual with regard to the taught. No nobler object of philanthropy can there be than, taking the human and immortal mind when most ductile, when the habits are least formed, the affections most powerful, and the desire for knowledge most vigorous, to strive to bring that mind into subjection to the Saviour, and to mould that spirit for a blissful eternity. Nothing, surely, can contribute more certainly to the political, the social, and the religious good of our country.

The essay of Mr. Cooper is well adapted to be of service, in calling attention to the subject of senior

classes, and in affording many judicious suggestions with regard to their efficient conduct. It is written in an earnest spirit by one who knows and loves the Sunday school. Regarded as an *outline* of the manner in which such classes may most advantageously be conducted it is good: if it were sought to reduce to practice, in any one case, all its details, we think failure would be the result, since in each case there will be peculiar circumstances calling for different plans. The point in respect to which we differ most from Mr. Cooper relates to the number of which the classes should consist. Twenty-four, which he regards as the minimum, we hold to be quite the maximum. We think that many of the great advantages arising from such classes are lost where that number is exceeded. The familiarity and ease, on the part both of the teacher and the taught, the closeness of sympathy, the pointedness and individuality of the appeals, are unknown in larger classes, and these things constitute, in our opinion, to a great extent, the secret of Sunday school success.

On the whole, we cordially recommend this essay to the attentive perusal of all Sunday school teachers, who will find much of its advice to be generally applicable, to teachers of senior classes in particular, and most of all to those of our ministers and more influential members whose churches are as yet destitute of so desirable a department of Christian enterprise.

The Scripture Guide to Baptism: containing a Faithful Citation of all the Passages of the New Testament which relate to this Ordinance. With Explanatory Observations; and attended by numerous Extracts from Eminent Writers. With an Appendix. By R. PENGILLY. Tenth Edition. In which is inserted Professor

Jewell's Account of his thorough Investigation of this subject, and Dr. Chalmers's Testimony on the Apostolic Mode of Baptism which has recently appeared. London: Houlston and Stoneman. 18mo., pp. 88.

THIS excellent work has lately been pushed out of notice in this country by others of more recent production, which, however valuable, ought not to have been allowed to throw it into the shade. We say in this country, because it is not so in America; there our brethren are circulating it extensively on their own soil, and having caused it to be translated into many languages, are sending it to different parts of the continent of Europe by thousands. "Next to the bible," say several of their most eminent ministers, in an advertisement to which their names are appended, "it is the first book we would recommend to every person who wishes to know what the bible teaches respecting baptism."

A letter from the late Dr. Olinthus Gregory to the author has lately come into our hands, which has never been published, we believe, and as it gives the views of so eminent a judge of books respecting this and a kindred volume, we shall gratify many of our readers by subjoining it. It is dated "Royal Military Academy, Woolwich, April 24, 1837, and contains the following paragraphs:—

"I have for months had it in contemplation to write to you and offer what would *then* have been a tardy acknowledgment of your great kindness in sending me a copy of your valuable 'Scripture Guide to Baptism.' But the truth is, that, at first, too heavy and

constant a load of official and other engagements; and afterwards a very precarious state of health, still continuing, have rendered writing irksome and often impossible. Pray accept my best thanks for your valuable little book. The plan is good—the argument is cogent—and the spirit liberal and kind; such as accords best with a controvertist imbued with truly Christian principles. Both the arrangement and size render it much more fit for general circulation than Mr. Booth's volumes; and the temper will enable one to put it into the hands of an inquiring pædobaptist when we should shrink from so using Mr. Carson's extraordinary volume; though its argument together with its learning would, in my judgment, render it irresistible, were it not that its *temper* too often defeats its own purpose, by tempting a reader to hug his prejudices still closer about him, when the object is to induce him to cast his prejudices and errors away from him for ever.

"Do not conclude that I undervalue Mr. Carson, I regard him as standing in the foremost rank of modern theologians, and think many if not all his positions are perfectly irrefragable. I only regret that he does not seem actuated by more of the spirit which dictated the 'I think myself happy, O king Agrippa,' of Paul; and that the air of infallibility so often assumed repels from the perusal those whom we are most anxious to invite. His 'Examination of the Principles of Biblical Interpretation,' is a most masterly work, and, I know, is so regarded by some whom he has pounded to atoms under his critical pestle. I long to see its continuation."

BRIEF NOTICES.

The Chanter's Hand Guide, for the use of Churches, Chapels, Training Colleges, Schools, &c., containing the Psalter, or Psalms of David, the Canticles, &c. Pointed for Chanting, with Three Hundred and Seventy-three Cathedral Chants, very many of which (written by the most eminent Composers and Organists in this country expressly for this work) are now first published; edited by JOSEPH WARREN, Organist and Director of the Choir of St. Mary's Chapel, Chelsea. London: Cocks and Co., New Burlington Street. Quarto. pp. 139. Cloth.

Against the practice of chanting in divine worship, we know of no decisive argument. We cannot regard it as unscriptural, for we suppose that it approximates more nearly to the singing of worshipping assemblies in the days of the prophets and the apostles, than that kind of performance does to which we are accustomed, and which, because we are more accustomed to it, seems to us more natural. There would be difficulty at first, it is probable, in teaching the masses to chant, but this is a difficulty that would soon vanish, and there are but few places within our knowledge where what is meant to be congregational singing is conducted unimpeachably. We advocate simplicity in everything connected with the service of Christ; but the greater part of the chants in this book are far more simple than half the tunes in common use. To the chanting of the Psalms, however, we have strong objections, not referring to the style of music but to the words. It is granted that they are inspired words; but they were intended for the use of the worshippers of a temporary dispensation which has passed away. The pathetic strains in which it was suitable for the Israelites to address the Most High when they were groaning beneath the lash of Egyptian task-masters would have been utterly unsuitable to be part of the temple service, in the prosperous days of Solomon; and so the language which was fit to embody the feelings and describe the prospects of the church before the appearance of Messiah, in the days of its nonage, while the law was its schoolmaster, would be inappropriate now that the Son of God has come, and brought in that new and better covenant which is established upon better promises. Parts of the Psalms, indeed, proceed on such general principles that they may be used with propriety; but the very allusions and references which made others so admirably appropriate to the state and relations of the men for whom they were originally designed unfit them for worshippers belonging to the "dispensation of the Spirit." The Jewish covenant was essentially national, and in many respects worldly; and it is not surprising that the adherents of national churches should without hesitation adopt language that seems to us uncongenial with the system now established by our spiritual

King. This book appears to us to be excellent in its kind. Mr. Warren has fulfilled his own intentions in masterly style. The volume is at once handsome, scientific, and comprehensive.

Warren's Psalmody. Parts I., II., III. Price Twopence each. London. 8 pages each part.

The editor states that in compiling and arranging this collection of psalm and hymn tunes, he has "not only included all the more ancient psalm tunes that have been for years omitted from the service of the church, and which ought never to have been forgotten, but he has also arranged, from authentic sources, the more favourite tunes that are still in use; and going as it were to the fountain-head, has cleared them from all that meretricious ornament which in so many collections destroys the purity of these fine old melodies." The tunes are in score for one, two, three, or four voices, with an accompaniment *ad libitum*, for the organ or pianoforte. Our musical friends will do well to make themselves acquainted with this publication.

The Working Classes of Great Britain: their present Condition, and the means of their Improvement and Elevation. Prize Essay. By the Rev. SAMUEL G. GREEN, A.B. London: Snow. 16mo. pp. 180.

Our first glance at this volume afforded us great pleasure. The author's grandfather was for forty years an esteemed country minister. The author's father has long sustained the pastoral office, and is still living in unabated vigour of body and of mind, adding to his claims on the esteem of his contemporaries, and observing with complacency the course on which his son has entered. The author himself, now pastor of the baptist church at Taunton, is exercising his growing powers energetically in various departments of Christian labour. We were glad therefore that when there were forty-eight competitors, he should have been deemed worthy of the prize, and we are yet more glad that the internal evidence furnished by the volume should favour the presumption that the adjudicators determined correctly. The work was occasioned by the announcement that fifty pounds would be presented to the author of the best essay on the Improvement of the Social, Intellectual, and Moral Condition of the Working Classes. The donor was Mr. John Cassell, and the adjudicators Messrs. Edward Swaine, Edward Miall, and Thomas Spencer. The author's reputation as a man of ability and benevolence may henceforward be considered as established. The sentiments maintained in this work are such as nine-tenths of our readers will approve, and the style in which they are illustrated and enforced will excite universal admiration.

The True Idea of Baptism. By LORD CONGLETON. London: Ridgway. 8vo. pp. 24.

The right honourable peer to whom we are indebted for this pamphlet is the son of that Sir Henry Parnell who carried the motion that terminated the Wellington ministry, in the year 1830, and who was afterwards paymaster-general of the forces. This nobleman's examination of the doctrine of baptism has brought him to the conclusion "that baptism is not the means whereby a man is born again of the Holy Spirit, but the outward and visible act whereby penitent and believing sinners do, outwardly and visibly, obtain the remission of their sins." He shows that "it does not follow, from this view of baptism, that all who have been baptized have been received by God, and have obtained the remission of their sins; because baptism being, according to scripture, the exclusive privilege of those who truly repent and believe, those who get baptized without so repenting and believing, have neither part nor lot in this matter; but to such as do truly repent and believe, it is God's outward and visible act of receiving them and of remitting their sins." His observations on detached passages of the apostolic writings on the subject are interesting though brief; and he deduces thence that general view of the doctrine of baptismal regeneration, and of the practice of infant baptism as its origin, which we have presented to our readers in an earlier part of our present number. He concludes by saying, "Thus I would hope that I have not endeavoured in vain to set forth the true idea of the cleansing value of the waters of baptism, a value founded entirely upon the completeness of the atonement, in the shed blood of the Son of God, as manifested by God's raising him up on the third day, even through faith in the same. Where that precious blood saves without respect to the state of the conscience, and without faith, we may be quite sure that it saves without baptism."

Family Pictures from the Bible. By MRS. ELLET, Author of "*The Women of the American Revolution.*" London: Peter Jackson. 8vo., pp. 212.

The intention of the authoress of this volume is, by a familiar presentation of the family histories of the bible, to illustrate the importance of religion in regard to the social relations of life. The idea is a good one; and if there is not as much boldness of outline or liveliness of grouping as we might have expected from the title, there are, nevertheless, many delicate strokes and not a few interesting portraits. The spirit of the whole is evangelical and catholic; though, perhaps, in one picture the old masters might appear to have been somewhat too closely followed, where we are told of John the Baptist, that "his hands laid on their heads the sacred waters of baptism," and afterwards that "The hands which had placed the waters of regeneration on the repentant people were in chains." The volume is tastefully got up, and contains two good engravings, and will, we doubt not, be both an acceptable and a useful present, especially to those who have but recently become heads of families.

A Letter to the Most Noble the Marquess of Lansdowne, on the Reform and Extension of the Parish School System of Scotland. By ROBERT S. CANDLISH, D.D., Edinburgh. Edinburgh: Johnstone and Hunter. 8vo. pp. 20.

Dr. Candlish stands midway between two classes of educationalists who are agitating in Scotland for an increased supply of government instruction. Of these, the party belonging to the established church seeks an extension of the present system on its essentially sectarian basis; whilst the other party, consisting of men of different denominations, is seeking for the establishment of a new system on a catholic footing. Dr. Candlish, and the majority of the Free Church Assembly, which he may be taken to represent, ask Lord Lansdowne, in the letter before us, so to alter the present system, that whilst it retains its exclusively presbyterian character, it may cease to be managed by the established presbyterian church;—that is, he proposes that whilst the teachers shall be constrained to subscribe the presbyterian standards, and whilst none but presbyterian bodies shall have the right of visitation, yet that this right shall be given to each of the existing presbyterian churches, and that certificates from them shall be of equal value with those of the established church. The whole appears to us to be an arrogant attempt on the part of its propounders, to obtain for presbyterian dissenters privileges from which they would debar the other dissenting bodies of Scotland—the congregationalists, the Wesleyans, and the baptists. Regarding, as we do, all governmental interference with education as uncalled for and pernicious, we object on higher ground to the scheme suggested; and to us, we confess, it does appear strange that these men who have so recently and so severely suffered from the bondage of Egypt, should yet so manifestly hanker after its flesh pots; that those who have done so much by means of the voluntary principle should be so devoid of faith in its inherent power;—and most of all that they should forget that the education of a people consists in something besides reading, writing, and accounts, so that whilst these may be performed, there may be, for want of development and exercise, a destitution of that life which alone can elevate the individual or secure for the nation happiness and honour.

A Plea for the Spiritual Element of Education. In Two Letters. Originally addressed to the Editor of the Edinburgh Advertiser. By E. R. HUMPHREYS, LL.D., Member of the Council of the College of Preceptors of England, and Fellow of the Educational Institute of Scotland. Edinburgh: Johnstone and Hunter. 8vo., pp. 12.

A brief but plain and earnest enforcement of the propositions that education is essentially defective where, along with mental, there is not also a moral training; and that this is only to be secured by the employment of religious men inculcating religious truth. These things we believe as firmly as Dr. Humphreys; but hold-

ing at the same time that any interference on the part of government with religious teaching is an intrusion and an injury,—that is, that for a government to endeavour to spread religious truth is wrong in principle and baneful in practice, derogatory to Christianity and unjust to the citizen,—these propositions afford to our minds one of the strongest arguments against the conclusion to which Dr. Humphreys arrives, that it is the duty of the people of Scotland, by making mutual concessions, to secure an extension of the present national educational system.

Blackfriars Wynd Analyzed. By GEORGE BELL, M.D., Author of "Day and Night in the Wynds of Edinburgh." Edinburgh: Johnstone and Hunter. 8vo., pp. 44.

The "wynds and closes" of Edinburgh correspond to the "courts and alleys" of London, only that they are more contracted, more populous, and more filthy than even these. Of one of them Dr. Bell has made a minute investigation, and now presents us with the interesting but most appalling details. We could scarcely have believed, had we not ourselves been witnesses of the fact, that in so handsome a city as our northern capital haunts like this could be tolerated; and the pamphlet ought certainly to awaken earnest attention to the subject in the minds of the inhabitants of a place in the adornment of which they spend such large sums, and of which they are so justly proud. But the pamphlet contains matter important on both sides of the border. The evils lamented are *in kind* universal, and demand an effort on the part of all, for their own sakes as well as for those of their miserable victims. We agree with Dr. Bell that "there is a giant-power in a sound religious education," yet that "something must be done ere education can tell upon them with effect." To elevate the condition by improving the abodes of the poor is a work to which Christians at this day are emphatically called, and which is of no less importance, and demands no less self-sacrificing zeal, than other fields of missionary labour. It has been proved, by the society in London, that clean and salubrious accommodation can be provided at an equal cost to that which is paid for miserable and pestilential hovels, and we entreat those of our fellow Christians who have capital to invest, to pay attention to this mode of making an employment of their money, at once profitable to themselves, and eminently beneficial to their degraded fellow countrymen.

The pamphlet of Dr. Bell is very interesting, though we should have been glad if he had turned it to a somewhat more practical account, by suggesting some radical remedy for the evils lamented. Though we believe that restricting the number of licensed spirit-shops might, to an extent, be beneficial, yet the evil lies far deeper, and while whiskey is demanded, we are convinced that it will be supplied. The only way in which dram-dealers can be effectually driven from a locality is by starving them out. We have far more confidence, even in the case of the drunkard, in the voice of persuasion than in the arm of the law.

The Tabernacle and its Furniture. By JOHN KITTO, D.D., F.S.A. Editor of the "Pictorial Bible," &c., &c. With Illustrations by W. Dickes. London. 4to. Price 3s. 6d.

A thin quarto volume from which sabbath school teachers may derive much aid in elucidating the Mosaic writings and the Epistle to the Hebrews, and which ministers also will find convenient for occasional reference. It contains a clear description of the sacred vestments, utensils, and apartments belonging to the moveable sanctuary erected in the wilderness, with six appropriate engravings.

The Book of One Hundred Beverages. By WILLIAM BERNHARD. London: Houlston and Stoneman. 32mo., pp. 64.

This little book was written "to supply, and by supplying to increase the growing demand for beverages of an unintoxicating character." It is not however adapted to those persons alone who abstain uniformly from fermented liquors; we can cordially recommend it to all who drink water, tea, or coffee, as well as to those who wish to gain information respecting liquids which are less commonly known, but adapted to the constitution in different states of health. The observations on the qualities of several kinds of water, are themselves worth the purchase money of the whole.

Pictorial Half Hours. Edited by CHARLES KNIGHT. London: Post 4to. Parts I. & II. Each 96 pages, price ninepence.

We believe that there is no other way of driving out of families pernicious but amusing publications, than by introducing others which are both interesting and instructive. To endeavour to confine the reading of youth to religious books would be on many accounts injudicious, and we therefore welcome such works as that before us. With pleasure we adopt the editor's remarks, "That faithful and spirited copies of the greatest productions in painting and sculpture; representations of the most renowned monuments of ancient and modern architecture; accurate delineations of objects of natural history; sketches of beautiful scenery; characteristics of classes and occupations; and original designs illustrative of history and literature;—that these are the most valuable accessories to knowledge can scarcely be denied by the least imaginative reasoner. As instruments of education there is no intelligent teacher who is unconscious of their value." "To supply the want thus indicated," he adds, "Pictorial Half Hours was undertaken." It is published in twopenny numbers as well as in ninepenny parts, each number containing several illustrative woodcuts—one or more for every day of the week.

The Herald of Peace. July 1850. Quarto, pp. 12.

This is the first number of a new series, in which the quarto form is substituted for the octavo, in furtherance of plans which are to be developed hereafter.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Rationalism. A Short and Easy Method of Dealing with all Rationalism and Scepticism, originating in the Conversion of a Rationalist. By R. WEAVER, author of the "Complete View of Puseyism," &c. London: Jackson and Walford. 16mo., pp. 24.

Youthful Christianity. By SAMUEL MARTIN, Minister of Westminster Chapel, Westminster. London: B. L. Green. 32mo., pp. 117.

Christianity the World-Fact. Lectures to the Working Classes on Christianity. By GEORGE W. CONDER. Delivered in the Bazaar, Leeds. London: B. L. Green. 16mo., pp. 19. Price 2d.

The British Banner and the Anti-State-Church Association. A Letter to the Rev. J. Campbell, D.D., on his withdrawal from that Association, and his address to its members, *British Banner*, April 17, 1850. By the Rev. BREWIN GRANT, B.A., Birmingham. London: C. Gilpin. 16mo., pp. 23.

Hubert Lee; or, How a Boy may do Good. London: B. L. Green. 24mo., pp. 156. Price 1s.

A Letter to the Most Honourable the Marquess of Clanricarde, Postmaster-General, on the Desecration of the Lord's Day in the Post Office Establishment; with an Appendix, containing Facts and Remarks on the Legalized Desecration of the day by Railway Companies and Dealers in Intoxicating Liquors. By ROBERT KAYE GREVILLE, LL.D., Secretary of the Sabbath Alliance. Edinburgh: Johnstone and Hunter. 8vo., pp. 31.

The Ministry of John the Baptist. By J. A. Haldane. Edinburgh: W. Whyte and Co. 16mo., pp. 67.

The Garland; or, Poetry for Childhood and Youth. London: Groombridge and Sons. 24mo., pp. 144.

The Claims of Christian Missions on Young Men. A Lecture delivered at Shoulham Street Chapel, on Lord's Day, March 3rd, 1850. By W. A. BLAKE. London. 32mo., pp. 14. Price 2d.

Scripture Emblems; or, Gleanings in the Field of Sacred Imagery. By the Rev. JAMES MEER, Carmouist. Edinburgh: Johnstone and Hunter. 12mo., pp. 412.

Railway Reflections; or, Thoughts for Travellers. London: Ward and Co. 32mo., pp. 32. Price 2d.

Remember the Rod and the Truths it Taught. A Review of the Recent Visitation. London: Ward and Co. 32mo., pp. 32. Price 2d.

My Old Pupils. By the author of "My School-boy Days," &c. London: Arthur Hall, Virtue, and Co. Square 16mo., pp. 164.

Gems from Matthew Henry. London: Partridge and Oakey. 32mo., pp. 139.

Memoir of Mrs. Rees of Braintree; to which is appended a Brief Account of the Life and Character of a Sunday Scholar. London: B. L. Green. 16mo., pp. 16.

The Three Questions—What am I? Whence came I? Whither do I go? By the author of "The Mirage of Life." London: R.T.S. 16mo., pp. 177.

Pencillings from our Note Book. The First Series. By the author of "The Happy Family," &c. London: W. F. Ramsay. 24mo., pp. 123.

History of Hannibal the Carthaginian. By JACOB ABBOTT, author of "The Young Christian." No. III. London. 32mo., pp. 192. Price 6d.

Scriptural Names. By Dr. WATTS. With Lessons derived from them in Verse. By W. F. LLOYD. London: Sunday School Union. 32mo., pp. 48.

The Observing Eye; or, Letters to Children on the Three Lowest Divisions of Animal Life. The Radiated Animals. Sponges, Corals, Star-Fishes, &c. London: Jarrold and Sons. 32mo., pp. 120.

The Annual Report of the Committee of the Baptist Missionary Society, for the Year Ending March the thirty-first, M.DCCC.L. With a List of Contributions; being a Continuation of the Periodical Accounts. London. 8vo., pp. 88. Price 1s.

The Tenth Annual Report of the Bible Translation Society, Presented to the General Meeting held at New Park Street Chapel, Southwark, April 24, 1850. With a List of Contributors, &c. London: J. Haddon. 8vo., pp. 39.

The Eclectic Review. Edited by THOMAS PRICE, LL.D. Contents: I. British and Continental Libraries. II. St. John's Residence in the Levant. III. Blakey's History of Philosophy. IV. Life in Denmark. V. Wordsworth: his Character and Genius. VI. Payne's Lectures on Theology. VII. Straus's Journey in the East. VIII. The Exhibition of Ancient and Mediæval Art. IX. Sketches of Moral Philosophy. X. Anti-State-Church Movement. July, 1850. London: Ward and Co. 8vo.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. July, 1850. Edinburgh: Johnstone and Hunter. 8vo.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. July, 1850. London: Aylott and Jones. 12mo.

The Christian Sentinel; or, Soldier's Magazine. Under the Sanction of the Committee of the Soldier's Friend Society. Vol. II., New Series. London: Kennedy. 12mo., pp. 139.

INTELLIGENCE.

WEST INDIES.

JAMAICA SCHOOLS.

The treasurer of the Voluntary School Association, George William Alexander, Esq., is now on a philanthropic tour in the West Indies, and has arrived in Jamaica. Writing to the assistant secretary of that society, Mr. C. T. Jones, he gives some information respecting the educational circumstances of that colony, which he has forwarded to us at Mr. Alexander's suggestion. He says,—

“In this large island there are many schools, in which education is conducted on unsectarian principles, and without aid from the state, but which experience great difficulty from want of due support. Not unfrequently these have only been maintained at a heavy and unreasonable charge to the missionary in the district; and in some instances this burden has become so great as to lead to the abandonment of such schools. A large number have struggled on amidst great difficulties; but in some of these instances scantiness of funds has impaired the efficiency of the instruction, from its insufficiency to secure a competent teacher, or to obtain suitable school requisites. The church of England and Wesleyan schools receive government grants, and the former are also aided by grants of vestries. In the year 1848, however, when the state grants were to a great extent or wholly suspended, I learn that schools connected with the Wesleyan body in which no less than 1500 children had been taught, were abandoned. Few of these I believe have been resumed. It is satisfactory to find that the baptist missionaries are, with very few exceptions, opposed to government aid to education; and this is also the case with one or two of the presbyterian missionaries, and a portion, I hope a large one, of the ministers connected with the London Missionary Society. In the day schools connected with the north-western Baptist Union alone, there are nearly two thousand scholars, and looking to this circumstance and the difficulties that exist in supporting these and other schools, I think it is highly desirable, and even needful, that a sum of not less than from £500 to £700 should be given to assist voluntary education in Jamaica. It is important, not only to maintain the principle that the state has not the right to tax the people, as it does very largely and oppressively in this island, for teaching the religious sentiments of a portion

of the community, whether it be in church or school; but it is also of the highest importance that school teachers should be men fully qualified for their office by their intellectual attainments, and still more by their moral and religious character. Unless men and women imbued with Christian principles are employed in the education of the young, the instruction given will be very far from accomplishing that improvement in the character of the rising generation, which is pre-eminently important in the condition of a people that have recently emerged from slavery. The value of good schools for the children of emancipated peasantry may be inferred from a fact stated to me by a devoted and very successful missionary, and which does not, I believe, differ greatly from the experience of other missionaries, namely, that three fourths of the persons who join the churches of Christ were taught in their schools. Ought not this to be a powerful inducement with all who value missionary labours, and who are anxious to secure the full benefit of the great act of slave emancipation, to contribute liberally to schools in the British West Indies, especially at a period when owing to poverty among all classes, as compared with the circumstances that existed a few years since, but which will not, I hope, be of long continuance, such help is really needful? So strong is my conviction of the necessity, that I intend to advance, if needful, £300 beyond the balance of about £200 now in hand, and am willing to contribute £105 towards the sum of £300 named, and to take the responsibility of the remaining amount being obtained.

“I hope our committee will at once endeavour to increase the special fund for the West Indies to the extent of not less than £500, besides the present balance which will very soon be appropriated. Could the sum of £100 be raised, it would be much better, and might be most beneficially employed at the present juncture.

“My friend J. Candler and I have been deeply interested in our West India travels, especially in noticing the result of missionary labours, and the pains bestowed on the children in schools. We have much cause to rejoice in these efforts, and in their fruits. I intend, in compliance with the discretion vested in me by the committee, to dispose of £235 in assisting thirty-two schools, including a few to be very shortly established where they are much required. The schools to

which these grants are made are all situated in parts of Jamaica we have already visited, independently of Kingston, to which town our attention has not yet been much directed, as we expect to stay there some days, prior to leaving the island."

In transmitting this letter, Mr. Jones observes,—“Its design is to appeal to British Christians on behalf of the cause of education in those interesting islands, and especially to lay before them the educational necessities of the emancipated peasantry. To meet these necessities, the Voluntary School Association, some time since, raised a special fund, upon which Mr. Alexander has drawn so largely, that it is now well nigh exhausted. The committee, however, earnestly hope that the publication of the subjoined letter may be effectual in inducing many who have not hitherto contributed to come forward, so that this fund may be abundantly renewed, and timely aid be afforded to those who are perishing for lack of knowledge.”

ANNUAL MEETINGS.

STEPNEY COLLEGE.

The annual examinations of the above institution were held on Monday and Tuesday, June 24th and 25th, and were conducted in the presence of the tutors and several members of the committee, by Revs. Dr. Jerrard, Dr. Murch, Dr. Cox, Rev. J. Leechman, M.A., E. S. Pryce, B.A., and S. Green.

Two students have left the institution, and taken pastoral charges. Three have matriculated. The following session is likely to commence with twenty students.

Students are expected to be at the college by the 16th September, and the usual commencement services will be held at Stepney on Wednesday, the 18th of September, when the annual meeting will be held, and a sermon will be preached by the Hon. and Rev. B. W. Noel, M.A.

BRISTOL BAPTIST COLLEGE.

On the 26th of June, the annual meeting of this institution was held at the baptist chapel, Broadmead.

The Rev. R. Morris of Clifton, commenced the service by reading the scriptures and prayer. Essays were read by two of the senior students, namely, Mr. R. Green, on “The Character of Melancthon,” and Mr. T. M. Thorpe, on “The Love of Posthumous Fame.” The students were then addressed by the Rev. G. H. Davis; and the Rev. J. Watts of Wotton-under-Edge, concluded the service.

The meeting for business was afterwards held in the vestry. J. L. Phillips, Esq., presided. The Rev. F. W. Gotch, A.M.,

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read the reports of the committee and examiners.

REPORT.

The committee stated that the number of students last session was 22, and that the next session would commence with the same number. The senior class consisted of five students,—Mr. John Dayey, who has accepted an invitation for a twelvemonth from the baptist church at Hereford,—Mr. J. S. Chew, who has been for some months at Cheddar,—Mr. Wm. Rosevear, who is supplying the baptist church at Coventry, with the prospect of becoming their pastor. The other two are not at present occupying any stations. The following five candidates have been admitted for the usual term of probation—Mr. James Mursell from Leicester; Mr. Isaiah Birt from Wantage; Mr. T. Evans from Haverfordwest; Mr. W. Sampson, King-street, Bristol; and Mr. W. Poole from the Pithay, Bristol.

The committee are gratified in being able to give a satisfactory report from the tutors, of the general spirit and deportment of the students, and also of the acceptableness of their preaching.

A legacy of £100 has been bequeathed to the college, by the late John Tomkins, Esq., Abingdon, and a similar sum by Miss Tomkins, and £150, the legacy of the late W. Adams, Esq., Cambridge, have been received this year. The committee have been obliged to appropriate a great part of these legacies to their expenditure during the year, and thus only have been able to discharge a debt due to the treasurer last year, of £232 2s. 4d., and to present this year a balance in their favour of £35 15s. 8d. It is not, however, from such a source of supply the committee can expect or wish to meet their ordinary expenses. The committee acknowledge with pleasure the aid which they have received from churches which have made collections.

The following is the report by the tutors of the course of study. “In the divinity department the senior students went through Butler’s ‘Analogy,’ and the greater part of ‘Davidson on Biblical Interpretation,’ with exegetical exercises on the last four chapters of the Epistle to the Hebrews. They read in Hebrew the Chaldee of Daniel, and the 20th chapter in Job; and prepared for examination all the Chaldee and ten chapters in Job. Mr. Baker, of the first year, was united with this class in Hebrew and Chaldee. The students of the third year read critically the first seven chapters in the Epistle to the Hebrews, and were united with the second year in going through a considerable portion of the fourth and fifth books of Hill’s ‘Divinity.’ The students of the third year read in Hebrew seventeen Psalms, seven chapters in Jeremiah, and twenty-two in Isaiah. They were examined in the seventeen Psalms, and ten chapters of Isaiah. Lectures were read to the students of the second year, and the first united with them, on the authority of the New Testament writings. The students of the first year also went through Paley’s Evidences, and in the early part of the session gave attention to biblical geography.

“In the second year four chapters of Deuterono-

my, the book of Jonah, and sixteen chapters of Jeremiah, were read in Hebrew; two of the students of the first year uniting with this class. They prepared for examination the book of Jonah, and ten chapters in Jeremiah. Essays and sermons were read and criticised by the tutors and students in the lecture-room; and sketches of sermons were given in as usual, to the tutors for examination.

"With the classical tutor the senior class, including the students of the fourth year, with some of the third and the first, read in Greek the Agamemnon of Æschylus; and in Latin, Lucretius de Rerum Natura, book 5, and Cicero de Natura Deorum, books 1 and 2.

"The second class, consisting of students of the second and third years, read in Greek, Demosthenes' First Philippic, and Homer's Odyssey, books 21 and 22. In Latin, Caesar's Civil War, books 2 and 3, and Horace's Odes, book 1.

"The junior class, consisting of students of the first and second years, read in Greek, Xenophon's Cyropædia, book 1, ch. 1-3; in Latin, Cæsar's Gallic War, books 4 and 5, ch. 1-40; and Virgil's Æneid, book 1. Nearly all the classics read were gone over twice, and all the classes were exercised in Latin and Greek composition.

"Critical and exegetical lectures on the Gospel of John, chapters 1-9, were given to the students of the senior and second classes.

"In Mental Philosophy, the students of the fourth year read the first five of Reid's Essays on the Intellectual Powers. Those of the third year read in Butler's Sermons, Paley's Moral Philosophy, books 1-3, and Mackintosh's Dissertation on Ethical Philosophy. Those of the first and second years read the greater part of Whateley's Logic.

"In mathematics, the senior class went through trigonometry, plane and spherical and analytical geometry, as far as the equation to the circle. The second class studied in algebra, quadratic equations, proportion, progression, the binomial and exponential theorems and logarithms. The junior class read variously in algebra, as far as quadratic equations, and in Euclid as far as the sixth book.

"A course of Elementary Lectures on Natural Philosophy was delivered to the students of the first and second years.

"The students have given much less time than has been usual for special preparation for examination, but were examined in nearly all that they had read, in every department; except the senior class in mental philosophy and in mathematics, neither of which could be examined on account of the senior students having been so much engaged in supplying destitute churches."

The reports of the examiners,—Messrs. G. H. Davis, Henry Craik, Nathanael Haycroft, and Solomon Leonard—respecting the attainments of the students, were highly commendatory. These, with other documents will be printed. The treasurer and secretary were requested to continue their services.

Many of the friends of the college dined together in the lecture-room; after which addresses were delivered by several gentlemen expressing cordial and unabated attachment to the college. At this meeting congratulations were offered to the Rev. F. W. Gotch, on his appointment to the office of examiner in the Hebrew of the Old Testament, in the Greek of the New Testament, and in Scripture History, in the University of London, an appointment which, while it bears testimony to the high literary standing of Mr. Gotch, confers an honour on the college with which he is connected, and the denomination to which he belongs.

ASSOCIATIONS.

NORTHAMPTONSHIRE.

The following is a list of the churches and pastors in this association:—

Aldwinckle	Grace.
Barton Earls	
Blisworth	Stevens.
Braunston	J. Gough.
Braybrook	
Brington	Campion.
Buckly	Burdett.
Bugbrook	Larwill.
Burton Latimer	May.
Clipston	T. T. Gough.
Desborough	Clements.
Gretton	
Gailsborough	Hawkes.
Hackleton	Knowles.
Haddon West	Cole.
Harpole	Ashford.
Helmdon	Hedge.
Kettering	Robinson.
Kingsthorpe	Litchfield.
Kislingbury	Lea.
Moulton	Wheeler.
Northampton, College St. Brown.	
" Grey Friar's St. Pywell.	
Onkham	Jenkinson.
Olney	Simmons.
Pattishall	Chamberlain.
Ravensthorpe	Haddy.
Roads	Brooks.
Rushden	Whittemore.
Spratton	Mariott.
Stanwick	Walcot.
Stony Stratford	Foster.
Sulgrave	Coles.
Thrapston	Cubitt.
Towcester	Campbell.
Walgrave	Cox.
Weston-by-Weedon	

The annual meeting was held at Towcester on May 21st and 22nd. Mr. J. T. Brown was chosen moderator, and Mr. Gough secretary, for the coming year. A petition to the House of Commons was adopted and signed, and the secretary was directed to forward it to Mr. Peto for presentation, praying the honourable house to take immediate steps for severing the church from the state.

Statistics.

Number of churches making returns ... 44

Baptized	153
Received by letter	42
Restored	6
—	201
Removed by death	56
Dismissed	36
Excluded	10
Withdrawn	7
—	109

Clear Increase

The association is to meet next year at Thrapston.

GLOUCESTERSHIRE.

The churches comprising this association are as follows:—

Gloucester District—

Gloucester.....	G. Woodrow.
Cheltenham	T. How.
Tewkesbury	J. Berg.
Naunton & Guiting.....	J. Teall.
Cubberley & Winstone.....	T. Davis.
Winchcomb	S. Dunn.
Ledbury.....	J. Walters.
Ross	J. Cooper.

Stroud District—

Stroud.....	W. Yates.
Chalford	R. White.
Hillsley	G. Smith.
Tetbury	
Uley	R. G. Le Maire.
Kingstanley	J. C. Butterworth.
Nuppnd	
Slimbridge	
Thornbury.....	J. Eyles.
Woodchester.....	H. Le Fevre.
Eastcombs.....	S. Packer.
Painswick	

Coleford District—

Chepstow	T. Jones.
Monmouth	H. Clark.
Coleford	J. Penny.
Woodside	J. Hume.
Lydney	E. E. Elliott.

The annual meeting was held at Lydney, on the 22nd and 23rd of May. The Circular Letter written by Mr. Woodrow of Gloucester on "The Best Means of Promoting Religion in the Family," was read and adopted. Sermons were delivered by Messrs. Teall and Brock. Mr. Elliott was chosen moderator, and Mr. Woodrow was requested to retain his office as secretary. The following resolutions amongst others were adopted:—

"That those churches in the association which have not made collections this year for the Baptist Irish Society be recommended to receive a deputation for that purpose in September next."

"That this association desires to confirm the resolution passed last year at Gloucester, deprecating the interference of the civil power in religion, and recommending the churches to support by contributions and personal efforts the Anti-State-Church Association."

"That this association, while recognizing most fully the importance of preserving the religious character of our missionary societies, desires to express its conviction that the change which has been proposed in the constitution of the Baptist Missionary Society is unnecessary and inexpedient."

Statistics.

Number of churches making returns ...	25
Baptized	86
Received by letter	46
Restored	15
—	147
Removed by death	32
Dismissed	55
Excluded.....	45
—	132
Clear increase.....	15
Number of members	1144
Sunday school children	2483
Teachers	432
Village stations.....	31

The next meeting will be held at Naunton on Tuesday and Wednesday in Whitsun week.

WESTERN.

Fifty-four churches are comprised in this association.

Appledore	
Ashwater, <i>Muckworthy</i>	A. Facy.
Bampton	W. Walton.
Barnstaple.....	— Newnham.
Bideford.....	B. Arthur.
Bradninch.....	C. Baker.
Brayford.....	W. Cutcliffe.
Bridgwater	H. Trend.
Budleigh Salterton	T. Collins.
Burnham	
Boroughbridge	T. Baker.
Burton	J. Merchant.
Bridport.....	T. Young.
Chard	E. Edwards.
Collumpton	U. Foot.
Crediton.....	
Creech	G. Medway.
Crewkerne.....	S. Pearce.
Croyde	J. Hunt.
Culmstock, <i>Prescott</i>	J. H. May.
Dorchester.....	S. Sincx.
Exeter, <i>South Street</i>	C. M. Wightman.
<i>Bartholomew Yard</i>	G. Coles.
Hatch.....	H. W. Stenbridge.
Hemyock	R. P. Cross.
Highbridge	J. Bolton.
Honiton.....	W. W. Evans.
Horsington	D. Bridgman.
Isle Abbots	J. Chappell.
Loughwood	J. Stenbridge.
Lyme	A. Wayland.
Minehead	
Montacute.....	J. Price.
Newton Abbott	J. S. Bunce.
Newton St. Petrock	
North Curry	R. Serle.
Shaldon	
South Molton	T. W. Blackmore.
Stogumber.....	J. G. Fuller.
St. Hill, <i>Kentisbury</i>	
Street	J. Little.
Taunton.....	S. G. Green.
Thorverton	
Tiverton.....	E. S. Webb.
Torrington.....	D. Thompson.
Torquay	B. Carto.
Uffculm	J. Pulman.
Upottery	J. Chapman.
Watchet.....	S. Sutton.
Wellington	J. Baynes.
Weymouth	J. Trafford.
Wincanton	G. Day.
Yarcombe	W. C. Bennett.
Yeovil	R. James.

The twenty-seventh annual meeting was held at Tiverton on the 22nd and 23rd of May. Mr. Webb was chosen moderator, and Mr. Trend was re-appointed secretary. Sermons were preached by Messrs. Pearce, Sincx, Wayland, and Cole. The following resolutions were adopted:—

"That this association has confidence in the present conductors of the Baptist Missionary Society; but that it believes this confidence would be more largely shared by the churches, did the central committee possess more of a representative character. This association, therefore, would earnestly request the secretaries and committee of the Mission to reconsider the plan referred to them by the General Meeting, with the view of founding upon it, or substituting for it, such proposals as shall have the effect desired."

"That this association earnestly recommends to the churches of which it is composed, an early and careful inspection of the trust deeds relating to

their chapels and other property, in order that, if it shall be found necessary, advantage may be taken of the facilities proposed to be offered by a bill introduced in the Commons' House of Parliament by S. M. Peto, Esq., as soon as that bill shall have become the law of the land."

"That this association regarding it as the imperative duty of Christians to bear public and united testimony to the spirituality of Christ's kingdom, rejoices to hear of the unanimity and earnestness which characterized the late Triennial Anti-State-Church Conference, and with increased confidence renews its recommendation of the Anti-State-Church Association to the sympathy and support of the churches."

Petitions to Parliament were adopted, to be signed by the moderator and secretary on behalf of the association:—

In favour of marriage with the sister of a deceased wife.

Against compensation to clergymen on the part of dissenters in the case of extramural interments.

Against the Irish establishment.

A petition was adopted also to the king of Norway and Sweden, on behalf of the persecuted baptists in Sweden.

Statistics.

Number of churches making returns.....	46
Baptized	345
Received by letter.....	125
Restored	19
—	489
Removed by death.....	61
Dismissed	115
Excluded.....	55
—	231
Clear increase.....	258
Number of members.....	3719
Village stations.....	44
Sabbath scholars	3700

The next meeting will be held at Collumpton, on Wednesday and Thursday in Whitsun week, 1851.

OXFORDSHIRE.

This association is composed of the following churches:—

Arlington	R. Hall, B.A.
Banbury.....	
Blockley.....	E. Hull.
Bloxham	D. Nunnick.
Bourton	J. Statham.
Burford	W. Cherry.
Campten	E. Amery.
Chadlington	T. Eden.
Chipping Norton	T. Bliss, B.A.
Cirencester	D. White, J. M. Stevens.
Coate	J. Jackson.
Cutsdean	D. Ricketts.
Fairford	J. Frize.
Faringdon	A. Major.
Hook Norton	J. Blakeman.
King's Sutton	J. Simpson.
Lechlade	A. Walsh.
Middleton Cheney	J. Price.
Milton	W. Cherry.
Oxford	E. Bryan.
Shipston	J. Morris.
Stow	J. Accock.
Woodstock	J. Freer.

The annual meeting was held at Faringdon, May 28th and 29th. Mr. Major was chosen moderator, and Mr. Bliss secretary. Sermons were preached by Messrs. Statham and Lewis. The following were some of the resolutions read and adopted:—

"That the ministers and messengers of this association, while acknowledging the desirableness of forbidding by legal enactment the practice of intramural interment, feel it nevertheless a duty to record their strong objection to the arbitrary and unconstitutional provisions of the Metropolitan Interments Bill, and especially to the clauses securing, under the pretence of compensation for the loss of fees, the payment of a perpetual annuity to the parochial clergy. They do hereby protest against a provision so manifestly unjust ever becoming a precedent on which future legislation may be based."

"That this association, believing that neither divine law nor popular feeling forbid the marriage of a man with the sister of his deceased wife, but that on the contrary such marriages frequently commend themselves both to the conscientious convictions of duty and the most prudent resolves of religious men, and believing that the only reason for forbidding them by legal enactment is found in their being forbidden by the canons of the English establishment, do hereby protest against any law which binds the nonconformists of this realm to obedience to those canons."

"That the churches be recommended to forward petitions to parliament *without delay*, founded on the above resolutions."

Statistics.

Number of churches.....	23
Baptized	96
Received by letter	35
Restored	1
—	132
Deceased	28
Dismissed	13
Withdrawn	6
Excluded	5
—	52
Clear increase	80
Number of members.....	1534
Number of scholars	2399
Sunday School Teachers	326
Village stations.....	37

The meeting next year to be held at Coate, June 3rd and 4th. Mr. Hull to preach.

SOUTHERN.

This association held its twenty-sixth meeting on June 5th and 6th, at Beaulieu. It consists of the following churches:—

Andover.....	Wm. Goodman.
Beaulieu Rails.....	J. B. Burt.
Blackfield Common.....	R. Bennett.
Downton	Collier.
Ebenezer	J. Neave, G. Arnot.
Forton	J. Smedmore.
Hedge End	J. Oughton.
Landport	C. Cakebread.
Lockerly.....	W. G. Ross.
Longparish	J. Ewing.
Lymington	J. Millard, J. Martin.
Ludgershall	J. Mead.
Milford	J. V. Gill.
Newport	W. Jones.

Niton	J. C. Green.
Parley	P. Alcock.
Portsea, 1st church...	C. Room.
" 2nd church...	H. Williams.
Poole	S. Bulgin.
Poulner	W. Brown.
Ryde	W. Newell.
Romsey	
Salisbury	J. W. Todd.
Southampton, 1st ch.	T. Morris.
" 2nd ch.	A. McLaren.
Whitechurch	C. Smith.
Winchester	J. Davis.

Two sermons were preached by Messrs. Davis and Goodman. The Circular Letter which Mr. Martin had prepared was read and adopted. Mr. Birt was chosen moderator and Mr. Morris secretary.

Statistics.

Number of churches making returns ...	24
Baptized.....	97
Received by letter	46
Restored	7
-----	150
Removed by death	54
Dismissed	41
Excluded	8
Withdrawn	18
-----	122
Clear increase	29
Number of members.....	2750
Sabbath scholars	2410

The next meeting will be held at Poole on the first Tuesday and Wednesday in June. The sermons to be preached by Messrs. Collier and Martin.

THE SUFFOLK BAPTIST HOME MISSIONARY UNION.

The annual meeting of this association, comprising the following churches, viz.:—Aldborough, Bildestone, Botesdale, Bradfield, Bury St. Edmunds, Diss, Eye, Ipswich (Stoke Green), Ipswich (Turret Green), Stradbroke, and Sudbury, was held on Thursday, July 4th, at Bury, when from the statistics it appeared ninety-seven had been baptized by the eleven churches during the past year, and a *clear* increase was gained of more than six to each church. In connexion with the usual business of the associated churches, a public tea-meeting was held in the Corn Exchange, of which more than five hundred persons partook, in celebration of the *jubilee of the baptist church at Bury*, which was formed in July, 1800, when ten persons were baptized and united in church fellowship, three only of whom remain to this day. The Rev. Thomas Middleditch, now of Calne in Wiltshire, is one of the survivors, and his presence with us added considerably to the interest of our jubilee. It was peculiarly gratifying to see our venerable and esteemed brother after fifty years of a Christian profession, in such good health and mental vigour, and to listen to his impressive address, in which he not only re-

viewed the history of the church, and expressed his joy in its large increase and present peace and prosperity, but most affectionately urged upon the young the value and importance of that religion which from a long experience he had found to be the only source of true happiness amidst the sorrows of life, and which he assured them would be to all who professed it, the sovereign balm for every woe, their solace in death, and their guide to everlasting life. After tea a public meeting was held in the spacious chapel, when appropriate and heart-stirring addresses were delivered to a crowded audience by brethren Middleditch, Lewis of Diss, Lord of Ipswich, and Murch of Sudbury; thus closing a day long to be remembered, and which it is hoped will be eminently conducive to the revival of the church and the glory of God.

NEW CHAPELS.

PORTSEA.

On the 12th of June, 1850, the church at White's Row, Portsea, opened their new chapel in St. Paul's Square, Southsea. The Rev. W. Brock preached two powerful sermons on the occasion. The attendance was large, and the collections were liberal. The church and congregation accustomed to meet in White's Row, will in future worship in the new chapel.

BYROM STREET, LIVERPOOL.

This chapel, the purchase of which we announced some time ago, was re-opened for divine worship on Lord's day afternoon, June 23rd, at half-past two o'clock. The Rev. J. Hervey of Bury read and prayed, and the Rev. H. S. Brown of Myrtle Street preached from Ps. cxxvi. 3. The chapel was filled to overflowing, which is hoped to be an earnest of good things for the cause. The Rev. James Smith, late of New Park Street, had engaged to supply the pulpit for the next five Lord's days.

NOTTINGHAM.

In Derby Road, Nottingham, a new chapel was opened on Tuesday the 9th of July, for the use of a baptist church formed two or three years ago, and now under the pastoral care of the Rev. J. A. Baynes, B.A.

In the morning, after prayer, by the Rev. S. McAll, Mr. Baynes preached from the words, "I will make the place of my feet glorious." Dr. Hamilton, who had been expected, having failed through sudden illness, Mr. Baynes stated at the close of an able discourse, that as they had only been apprised of this on the previous evening, by electric telegraph, he did not think it just to

allow any other than himself to bear the brunt of the disappointment. The evening discourse was delivered by the Rev. A. J. Morris.

One of the local papers, *The Nottingham Mercury*, says, that the building taken altogether may safely challenge for beauty of design and excellence of workmanship any ecclesiastical edifice within many miles of it. The following is part of the description which that paper gives of the structure :—

“The building is 110 feet long and 40 feet wide in the clear between the walls. Owing to the narrowness of the site, the buttresses on the side are curtailed in their proper proportions, and are almost flattened against the walls. At the termination of the label moulds of the window arches are carved male heads. A flight of 15 stone steps leads to the principal entrances to the chapel. The nave is about 86 feet long, which with the side aisles and galleries will accommodate about 1000 persons. The seats are all open benches constructed of stained wood; and they form a novel and pleasing feature in a dissenting place of worship. The baptistery is quite open to the chapel, placed in the chancel at the end of the nave, and is 25 feet by 18 feet. The screen and pulpit are built of beautiful white stone from Caen in Normandy, and are beautifully moulded and enriched with ornamental designs. The pulpit is covered on the ledge and front cushion with blue cloth and gold. The exterior of the edifice is built of Bulwell stone, with Coxbench stone dressings. In the interior the chapel is 55 ft. high from the floor to the roof, and is designed in the Gothic style of the time of Edward II. The roofs are open timbered, with framed rafters. Cluster columns support the cholesty in the nave. The capitals are foliated, and just above them are carved heads of the twelve apostles.

“The style of its gracefully light columns, with their richly carved capitals, and lofty pointed arches, carry the mind back to the period when those beautiful edifices were erected in this country, which have obtained the name of modern, or latter Gothic, of which the Temple church in London is one of the most celebrated examples. The height, both of the pillars and the arches springing from them, in the baptist chapel, are somewhat less than those of the Temple church, still they are sufficiently lofty and delicate in their construction to fill the mind with the finest ideas of the architectural beauty of this description of edifices, and which appear to have attained their highest degree of perfection during the fourteenth century; from which period the architecture of this beautiful chapel, both as respects ornament and construction, may be said to have taken its rise.”

The collections on the day of opening amounted to £132 11s. 4d.; to which was added on the following Lord's day, after discourses by the Rev. J. T. Brown, a further sum of £82.

NEW CHURCHES.

ABARAMAN, GLAMORGANSHIRE.

On Monday, June 3rd, Mr. John Morris, Merthyr, was ordained to the pastoral office over the English baptist church in this place, which was constituted a church according to the rules of the New Testament, at the same time. The Rev. T. Davis, of High Street chapel, Merthyr, stated the nature of a Christian church; and after reading over the names of those that were to be united in Christian fellowship, proposed the questions to the church and minister. The Rev. J. Jones of Zion chapel, Merthyr, offered the ordination prayer, accompanied with the imposition of hands; after which the Rev. T. Davis delivered the charge to the newly-ordained minister, and the Rev. J. Jones addressed the church. In the afternoon the Rev. W. Edwards of Aberdare, and the Rev. J. Jones preached, and in the evening, the Rev. Mr. Price and D. B. Jones, Abaraman. The meeting separated highly gratified by this interesting service.

CREWE, CHESHIRE.

A small baptist church was formed in this place last autumn, the deacons of which give the following pleasing information: “Through the great kindness of the Rev. W. Butler, M.A., of Christ Church, Crewe, we have been permitted to use one of the National school-rooms for public worship on the Lord's day evenings until now. By the blessing of God we have held together, and we have good grounds to hope the work of the Lord is progressing in our midst. The number of church members is small, being five male and five female. For some time past there has been a desire to raise a house for God, but as our means are not such as to warrant so great an undertaking, we have fitted up a commodious room capable of seating one hundred persons, which was opened the last sabbath day in June. The Rev. H. Barker of Burslem preached two impressive sermons to attentive audiences. On the Monday following (July 1) we held a public tea-meeting, when about 250 friends of all denominations, including many of the church of England, partook of the social repast. Several ministers kindly came from a distance to rejoice with and encourage us, and to help in the service of the evening. We may mention the Revs. J. Harvey of Bury, W. Barker of Burslem, J. Shore of Tarporley, R. Pedley of Wheelock Heath,

H. Cocksey of Andermy, and C. Brigley (independent) of Crewe. Mr. F. Carter presided. It was a very interesting meeting, and a sweet and happy feeling pervaded the whole; not a jarring note was heard."

BIRMINGHAM.

In the Circus chapel, Bradford Street, Birmingham, the ordinance of baptism has been administered twice; first, by Mr. Chew's baptizing three disciples, and on July 7th by Mr. Landel's baptizing six more. On sabbath afternoon, July 14th, these, with about forty others, who had been members of baptist churches in the town and elsewhere, and who had mostly received letters of dismission, were formed into a church. Brother Swan read the scriptures and prayed, brother Roe read the letters and names of the brethren and sisters who were to compose the church, and, at his request, they gave to each other the right hand of fellowship. Brother Roe then delivered to them an appropriate and impressive address, and offered solemn prayer for a blessing on the important union. The Lord's supper followed, at which brother Morgan, sen., presided, assisted by brethren Landels, Swan, and Roe. On this interesting occasion there were present a large number of members and deacons from all the baptist churches in the town, who attended to express their sympathy with this new society, and to unite with them in partaking of the memorials of the Saviour's death. A large congregation attends, and several candidates for baptism are expected to be added soon; it is hoped the divine blessing will largely accompany this effort for the advancement of the Redeemer's cause.

ORDINATIONS.

BOOTLE, LANCASHIRE.

An interesting ordination service was held on Tuesday, the 4th of June, in connexion with the settlement of Mr. David B. Joseph as pastor of the church worshipping in the baptist chapel, Bootle, in the immediate vicinity of Liverpool. The engagements of the day were commenced with devotional exercises conducted by the Rev. B. C. Etheridge, pastor of the church at Bolton from which Mr. Joseph had lately been transferred. An able introductory discourse explanatory of the principles of nonconformity as developed in congregationalism was preached by the Rev. John Stent of Soho Street Chapel, Liverpool. The statement on behalf of the church was made by Mr. J. Russell, deacon. The questions were asked, and the ordination prayer offered, by the Rev. C. M. Birrell of Pembroke Chapel,

Liverpool. A most lucid and impressive charge was delivered to the pastor by the Rev. J. Acworth, LL.D., president of Horton College. The Rev. V. M. White, of the Irish presbyterian church, closed the service of the morning with prayer, after which an adjournment was made to the spacious school rooms under the chapel, where a cold collation was provided by the ladies of the congregation free of charge. The rooms were decorated with the flowers of the season, and every provision made that could be desired for the comfort of the company. Upwards of 200 persons sat down to dinner, the Rev. C. M. Birrell occupying the chair. After dinner interesting and appropriate addresses were delivered by the chairman, the Revs. Dr. Acworth, J. Edwards of Wavertree, B. C. Etheridge, V. M. White, S. Manning of Frome, and W. Graham, and by Messrs. T. Urquhart and John Houghton. After a short interval for recreation in the open air, which, owing to the brightness and beauty of the day, all were fully prepared to enjoy, a re-union took place in the school-rooms, where tea was provided. In the evening an able and instructive sermon was preached to the church by the Rev. Richard Fletcher (independent) of Manchester, and the engagements of the day were brought to a termination with devotional exercises conducted by the Rev. W. Walters of Preston. In the course of the day the Revs. R. Kirkus, J. Tunstall of Kirkdale, and T. R. Hoskin of Great George Street Chapel, Liverpool (independent), also took part in the services. The young pastor enters on his interesting work under the most favourable auspices, and we trust that his highest and best hopes and those of his flock as to future prosperity and usefulness, may be more than fully realized.

STOCKPORT, CHESHIRE.

The Rev. W. B. Davies, late of Boroughbridge, Yorkshire, having accepted the cordial and unanimous invitation of the baptist church and congregation meeting in Greek Street, Stockport, entered upon his pastoral labours on the 21st of July, 1850.

DUNDEE.

We are informed that the Rev. James Blair has resigned the pastorate of the church in Stirling, having received an invitation from the church assembling in Rattray's Court, Seagate, Dundee, where he formerly laboured for some time as an evangelist, and saw numbers turned to the Lord and added to the church. He intends to enter on his pastoral duties there in the beginning of this month.

RECENT DEATHS.

MISS MARY COWELL.

Although from an early age the subject of religious impressions, it was not till the deceased was about eighteen years of age that she was brought to full decision for Christ, and led to cast herself as a helpless and undone sinner upon the mercy of the Lord Jesus by faith, looking for redemption through the blood of the Lamb. Having herself tasted that the Lord is gracious, it became henceforth her aim to seek to lead others to that fountain of living waters whose healing efficacy she had herself experienced. Thus influenced, she devoted herself to the work of tract distributing, visiting, and conversing with the poor of the surrounding neighbourhood on the things which make for their peace; and great was the pleasure that she experienced in her work of faith and labour of love. In the work of sabbath school teaching she had engaged previously. In her twenty-first year she united herself with the baptist church at Old Sarnford, her connexion with which she was enabled to adorn unto the end with a walk and conversation as becometh the gospel. One Christian grace prominent in her character was humility, which induced in her a reluctance to speak much of herself and her Christian attainments, exemplifying at the same time in her conduct the words of the apostle, "Let each esteem other better than himself." She was eminently a practical Christian, and with holy jealousy watched over herself as one that must give account. Being naturally of a weakly constitution, she frequently suffered from severe indisposition, especially during the months of winter, and for above a year previous to her last illness, she was much confined by lameness occasioned by an accidental fall from which she had but partially recovered, when in March, 1847, she was seized with fatal symptoms of consumption, which was destined, in spite of every effort used to stay its progress, to consign her to an early grave; but she was graciously strengthened to meet with fortitude the stroke which from its commencement she believed had received its commission to cut her down, and in it all she recognized the hand of her heavenly Father, and expressed the fullest satisfaction that her lot was at his disposal, feeling that she could there leave it, fully acquiescing in his decision who seeth not as man seeth.

It is a sweet, yet mournful task to the writer, to trace her course in the lingering descent through a period of twenty months down the valley of the shadow of death. Here her light shone with distinguished lustre in suffering the will of God, through the trying scenes of the decay of the earthly house of her tabernacle, exhibiting the same cheerfulness of spirit as distinguished her in health. No murmuring or repining word or

look escaped her, but a smile of sweet tranquillity illuminated her countenance.

A few extracts from a correspondence which she carried on with an absent brother during her affliction so long as decaying strength permitted, will exhibit some view of the general state of her feelings. On one occasion, having then been six months in the furnace of affliction, during which time, as was the case throughout the whole of her illness, she was quite prevented from reaching the house of God, or even leaving her home; she says, "Being alone, *yet not alone*, I take the opportunity of attempting a little silent converse with you. Although I often on a sabbath morning feel solitary when most of the family are gone to chapel (particularly when the minister is staying with us, as is the case to-day) yet I turn away my thoughts from this, and go to my silent companions, my books, especially the bible, and from thence I draw comfort. What a blessing it is that, although friends may be absent, God is not, but is everywhere present, as well in the abode of the afflicted as in the public sanctuary, where in spirit I often am when prevented from being there in person; but God knows the thoughts and desires of my heart, and can impart tranquillity to the mind under the consideration that he appoints my daily lot; and reflecting on this, I hope I desire to feel passive in his hands, knowing that he does all things well. True, this is a scene of pain and suffering, but the Lord deals gently with me. His strokes are not severe. May they accomplish the desired end, for I know I need the chastening rod." In another letter, alluding to the excessive heat, she writes, "I think I bear it better than might be expected, being supplied with innumerable comforts and mercies from my heavenly Father. My cup runneth over. I have no room to complain but of my sinful self, but Christ is the anchor of my soul." On one occasion, after alluding to the means employed to arrest the disorder, she writes, "What I think of my poor body is this, that it resembles a worn out garment, which at various times has had many patches put upon it, and will bear but few more; but when this is put off, I hope to have a pure and spotless one, in which I shall appear before a righteous God in that happy world where the Saviour is the light thereof." At another time, referring to two Christian friends, who after seasons of protracted suffering about the same time, fell asleep in Jesus, she writes, "Their sufferings are ended, they have entered into rest. Oh, what a change from a world of sin and sorrow, to a world of true peace and holiness! We too hope to have an inheritance there, where we shall see and dwell with our Saviour, who by his sufferings has purchased for us unworthy creatures these infinite blessings." Thus in patient waiting, in a frame of sweet tran-

quillity, she passed through the dark valley fearing no evil, for his rod and his staff comforted her.

About three months prior to her decease it seemed, to all human appearance, evident that the hour of her departure was at hand; still amid intense suffering and weakness, and in the immediate prospect of eternity, her soul was kept in perfect peace, looking for and hastening unto the coming of her Lord. But her time was not yet fully come, and for fourteen weeks more it was her lot to lie in utter helplessness, unable to raise herself without assistance, or to speak but in a faint whisper; still the Master's image shone brightly in his enfeebled servant, and she found strength proportioned to her day: animated by a calm and steadfast hope, although unaccompanied by those ecstatic joys possessed by some, she centred all her hope in Christ, longing for increased conformity to the divine will. It was with great delight that she welcomed the visits of Christian friends to her sick chamber, deeply enjoying their fellowship and communion in the exercises of devotion, and at such seasons smiles of sacred joy would beam upon her countenance, while in feeble accents she would speak of the happiness and society of that better land. As she neared the haven of repose, the billows of affliction beat still more heavily upon her, and during the last three weeks of her life her sufferings were very great; but, as she expressed herself, although too weak to think much, she could still hope, and, animated by that hope, she expressed her willingness to resign the numerous circle of her family, to whom she was most tenderly attached; in faith, anticipating and praying for an eternal re-union hereafter with those in whom she delighted on earth. When, in answer to her almost inaudible inquiry of "How long do you think it will be?" she was told by her beloved attendant that it would be probably but a few hours before her spirit would reach its home, a smile of pleasure pervaded those features on which the cold chill of death was then gathering; and as the close of the conflict drew near, doubtlessly feeling that her time was now come, her lips frequently moved in attempts to speak, but finding herself unable to be understood, by her smiles, like the last rays of the setting sun, she exhibited her possession, unimpaired by the stroke of death, of that peace which passeth understanding. Thus she fell asleep in Jesus, and without a struggle or a groan, her emancipated spirit winged its flight from its earthly tabernacle to the realms of bliss, to bask for ever in the smiles of that Saviour who loved her and gave himself for her, at about four o'clock on the morning of Friday, October 20th, 1848, in the twenty-ninth year of her age, leaving behind her a bright testimony to the power of divine grace, to comfort amid

the trials of life, and sustain in the hour of death.

MR. JOHN GOFFE.

This beloved brother, more than twenty years deacon of the second baptist church at Brighton under the pastorate of Mr. Joseph Sedgwick, was called to his Father's house on Thursday, the 28th of February last. In the morning of that day he was in his usual health, and read and prayed in the family, which was his daily custom. He afterwards went into the yard, where he was immediately seized with apoplexy. A neighbour observed him to fall by the door of an adjoining stable, and immediately gave the alarm. He was carried into the house, but never spake afterwards, and in a very few hours expired, in the sixty-fourth year of his age.

Mr. Goffe was called at an early age to know the Lord, and was baptized and united to the church at Shipston, in Worcestershire, in 1810. Six years afterwards he went to London, and joined the church in Little Wild Street, where he remained till 1821, when his steps were directed to Brighton, where, with his now bereaved widow, he assisted in the formation of the above baptist church in that town, and where he continued universally loved and respected till the day of his death.

He was a great friend to the poor, a constant attendant on the means of grace, and one who made it his daily study to promote the peace and happiness of both pastor and people. To this it may be added with much propriety, he was held in the highest estimation by his fellow townsmen, who, with a numerous circle of friends both far and near, unite in deploring his loss.

REV. JOSEPH HARRIS.

On the 17th of May, in the forty-seventh year of his age, Mr. Harris, formerly missionary in Ceylon, recently minister of the Free Church, Niagara, terminated his course. Having gone to Hamilton from Niagara, to a meeting of ministers, he was there seized with erysipelas and fever. Mrs. Harris was sent for, and was with him during his illness of about eight or nine days. He was carried to Niagara, and buried there with much respect. His last moments are said to have been eminently happy.

MRS. ELLIS.

Hiannah Ellis, the beloved wife of the Rev. Robert Ellis of Sirhowy, Monmouthshire, and the daughter of Mr. David Davies of Cynwyd, fell asleep in Jesus on Saturday,

June 22nd, 1850, in the thirty-sixth year of her age. She professed Christ when young, delighted to serve him during the remaining years of her life, and triumphed in him in her death. Her last words as she reclined in the arms of her devoted husband were, "The Lord reigneth, let the earth rejoice!" Her death was improved on the following Wednesday by the Rev. Samuel Williams of Nantyglo from Zech. ii. 13, "Be silent, O all flesh, before the Lord;" the words which she had chosen for the occasion. The attendance at the service was unusually large, the spacious chapel being too small for the multitude come together to testify by their manifest sorrow their esteem for her many excellencies, and their conviction of the loss sustained by her removal. In a letter to a friend her dear husband said, "Considering my loss, I am wonderfully supported. No minister ever had a better wife; and it consoles me now to reflect that I so esteemed her while she lived. I thank God that I was allowed her company so long; and her father and mother, while submissive to the will of God, should also feel thankful that they were favoured with such a daughter."

REV. T. WRIGHT.

On July the 2nd the Rev. Thomas Wright, minister of the gospel for nearly forty years, and twenty-three years the devoted pastor of the baptist church, Says Hill, Herefordshire, was suddenly called by his Lord and master to exchange the scene of conflict for the rest of heaven.

JAMES LOMAX, ESQ.

At the advanced age of eighty-nine, having served his generation in many ways with much humility and simplicity of purpose, this excellent man fell asleep on the 10th of July.

MISCELLANEA.

PROFITS OF THE SELECTION.

The annual meeting of the trustees was held on the 25th of June, when grants were made from the profits of this hymn book to the

Orphan Children of the late Rev. T. M.£5 0

Recommended by

Mrs. G.....	W. Colcroft, J. Foster.....	5 0
P.....	W. Yates, J. Berg	5 0
C.....	J. Sprigg, Dr. Steane	5 0
N.....	Dr. Steane, S. Green	5 0
G.....	Shem Evans, J. Preece	5 0
A.....	J. H. Hinton, Dr. Murch	5 0
J.....	J. Edwards, J. Wilde.....	5 0

S.....	J. T. Brooks, John Haigh.....	£5 0
H.....	M. Kent, W. Keay	5 0
K.....	J. T. Brooks, E. Adey.....	5 0
C.....	Dr. Murch, W. Groser	5 0
F.....	Dr. Murch, S. Green	5 0
A.....	5 0
M.....	B. Evans, R. Johnson.....	5 0
H.....	G. W. Fishbourne, Dr. Cox ...	5 0
H.....	D. Rees, John Aldis	5 0
G.....	W. Brock	5 0
N.....	B. Evans, G. H. Orchard	5 0
B.....	I. M. Soule, J. H. Hinton.....	5 0
H.....	Henry Trend, F. Roleston.....	5 0
H.....	J. Berg, F. Trestrail	5 0
T.....	Dr. Murch, Alfred Tilly	5 0
D.....	Dr. Murch, G. W. Fishbourne ..	5 0
F.....	C. E. Birt, S. Murch	5 0
J.....	Isaac New, T. Swan	5 0
D.....	Dr. Murch, S. Green	5 0
H.....	H. W. Stenbridge, J. Chapple ..	5 0
P.....	Jos. Venimore, J. Wheeler ...	5 0
F.....	H. W. Stenbridge, J. Collins ..	2 10
G.....	T. Nicholson.....	2 10
C.....	J. T. Wigner, S. Green	2 10
M.....	J. Webb, Thomas Clarke	2 10
H.....	J. H. Hinton, Dr. Steane	2 10
D.....	T. Wheeler, W. Brock	2 10
E.....	T. Morgan, T. Swan	2 10
W.....	Dr. Cox, J. H. Hinton	2 10
W.....	I. M. Soule, A. Wayland	2 10
H.....	C. Elven, J. H. Hinton	2 10
V.....	J. Simmons, Joseph Lea	2 10
S.....	B. Hall, R. Breeze	2 10
P.....	Dr. Cox, S. Green	2 10
T.....	S. Kent, E. Manning	2 10
P.....	J. T. Brown, T. Philips	2 10
M.....	W. Roberts, J. Webb.....	2 10
W.....	J. H. May, R. Serle	2 10
R.....	B. Evans, W. J. Stuart	2 10
A.....	B. C. Young, W. Kitchen.....	2 10
T.....	Jonas Foster, George Mitchell ..	2 10
J.....	T. P. Jones, H. W. Hughes ...	2 10
T.....	P. Tyler, John Davison	2 10
J.....	D. Evans, J. S. Hughes	2 0
D.....	W. Jones, T. Davis.....	2 0
E.....	J. W. Evans	2 0
H.....	T. Jones, J. W. Morgan.....	2 0

£208 0

The widows to whom these grants have been made are requested to send their addresses to the Rev. Dr. Murch, 57, Torrington Square, London, on the receipt of which he will transmit to them the sums voted.

COLLECTANEA.

THE QUEEN.

Every reader is aware, probably, that on the 27th of June a weak-minded fop, who formerly held a commission in the army but has recently been living a life of idleness, his father being a gentleman of large property, had the audacity to strike the queen on the forehead with a riding cane, while she was sitting in an open carriage with three of her children, in Piccadilly. The editor of the *Patriot* has availed himself of this opportunity to write some very just remarks which we feel pleasure in transferring to our pages.

"Our beloved queen will perceive how conspicuously this untoward circumstance calls forth the loyalty of the nation. These spontaneous outbursts of sympathy and indignation which are superior to all formal expressions of public sentiment, will by their warmth, promptitude, and universality, convince her majesty that her incomparable conduct is fully appreciated by her subjects. Her high station makes her a conspicuous mark for hostile shafts; but the unexceptionable manner in which she fills it, mingling the meekness of the woman with the dignity of the queen, ceases not to attract around her throne and person the shield of sincere affection and universal admiration. Our history as a kingdom presents no parallel to the consummate and almost severe propriety with which queen Victoria observes the rules of her peculiar position. Always accessible to her responsible advisers, ever punctual in the discharge of her sovereign duties; as studious of retirement and of the simple pleasures of a rural life as the most shrinking private lady in her realm, and yet never omitting any suitable occasion of meeting the gaze and mingling in the society of her subjects; neither losing the woman in the queen nor the queen in the woman, her majesty at once evinces how well she must have profited by the careful instructions respectively suited to her gentle sex and her lofty state, and how susceptible a pupil it was the happiness of her royal mother and the honour of Lord Melbourne (we may add Lord Palmerston) to train and instruct."

REV. E. HENDERSON, D.D.

At the annual meeting of the constituents of Highbury College, June 18th, the eminent services of the Rev. Dr. Henderson were adverted to, in expressions of profound respect, in connexion with his retirement from professorial duties. It having been incidentally mentioned that the Doctor had prepared for publication a translation of the Prophecies of Jeremiah, and of the Book of Lamentations, with a commentary, critical, philological, and exegetical, it was proposed

by the ministers then present who had studied under him, in testimony of their gratitude and esteem, to free the author from the pecuniary risk of publication, by securing as large a number of subscribers to the volume as possible. Many, doubtless, of different denominations will gladly unite in this good work of showing respect to one so eminently deserving of it, and of adding so useful a book to the stores of our theological literature.

ANCIENT MANUSCRIPTS.

Dr. Tischendorf has now an edition of the Codex Amiatinus in the press, founded on his own collation of the MS., and on that of Dr. Tregelles, made during his stay at Florence in April and May, 1846, and communicated by him to Tischendorf. This Latin MS. is one of the greatest importance, and it is probably the best monument of Jerome's version in existence. It appears to have been written before the middle of the sixth century. The edition of the Latin New Testament, published by Fleck, with (professedly) the various readings of this MS. is wholly unworthy of reliance; there are at least fourteen hundred readings thoroughly inaccurate. We understand that Dr. Tregelles has compared these readings one by one with the MS. The collection, as published by Fleck has greatly misled Lachmann, who had no other collation of this manuscript available for his use.—*Kitto's Journal of Sacred Literature*.

AUTHENTICITY OF STREET LITERATURE.

A popular writer of publications produced in the neighbourhood of the Seven Dials has furnished the following details of his art to the Metropolitan Correspondent of the *Morning Chronicle*:—"The little knowledge I have I have picked up bit by bit, so that I hardly know how I have come by it. I certainly knew my letters before I left home, and I have got the rest off the dead-walls and out of the ballads and papers I have been selling. I write most of the Newgate ballads now for the printers in the Dials, and, indeed, anything that turns up. I get a shilling for a 'Copy of verses written by the wretched culprit the night previous to his execution.' I wrote Courvoisier's sorrowful lamentation: I called it, 'A Voice from the Gaol.' I wrote a pathetic ballad on the respite of Annette Meyers. I did the elegy, too, on Rush's execution; it was supposed, like the rest, to be written by the culprit himself, and was particularly penitent. I didn't write that to order—I knew they would want a copy of verses from the culprit. The publisher read it over, and said, 'That's the thing for the street public.' I only got a

shilling for Rush. Indeed, they are all the same price, no matter how popular they may be. I wrote the life of Manning in verse. Besides these, I have written the lament of Calcraft the Hangman on the decline of his trade, and many political songs."

LITERARY MEN IN FRANCE AND IN ENGLAND.

M. Guizot was born at Nismes in 1787; was a journalist in the time of Napoleon; and was wholly devoted to literature till 1816. He then became distinguished as a politician, and was prime minister of France when the Revolution of 1848 hurled Louis Philippe from the throne. He is once more a private man—happier, perhaps, and as useful. In England, the man of letters seldom wins wealth—never power. He is invariably regarded here as an impracticable man. The largest acquaintance with the past, the readiest power of observing the present, the widest benevolence, the most inflexible integrity are no passports to worldly honour or greatness. It is better, we believe, that it should be so. There are enough second-rate intellects in the world to carry on the great game of expediency.—*Knight's Half Hours with the Best Authors.*

EDITORIAL POSTSCRIPT.

If the widows who received grants from the Magazine this time last year will send their addresses to Mr. Haddon, Castle Street, Finsbury, he will forward to each of them the same sum as was voted to her then. The cases of other applicants must stand over for the present, but will be considered at a future meeting of the proprietors. No successor to Mr. Penny in the treasurership is as yet appointed.

The Rev. Joshua Russell of Lewisham Road Chapel, Greenwich, and the Rev. John Leechman of Hammersmith, are about to visit India at the request of the committee of the Baptist Missionary Society. The design of their mission will be explained in the Herald; but it is within our province to add that it is arranged that Mr. Russell's congregation should have the advantage of Dr. Hoby's services during their pastor's absence, and that a succession of acceptable ministers from different parts of the country may be expected to visit Mr. Leechman's friends at Hammersmith. At his return, we trust that he will find a spacious and convenient place of worship ready for his reception; that in which he has laboured being about to be taken down immediately, in order to prepare the way for the erection of a much larger one on the same site.

Our readers will partake of the regret with which we learn that the state of Mr. Peto's

health rendered it impossible for him to fulfil his intention of being in his place in the House of Commons, to oppose Mr. Locke's motion for the renewal of postal labour on the Lord's day, and that subsequently it has obliged him to be absent on several important occasions.

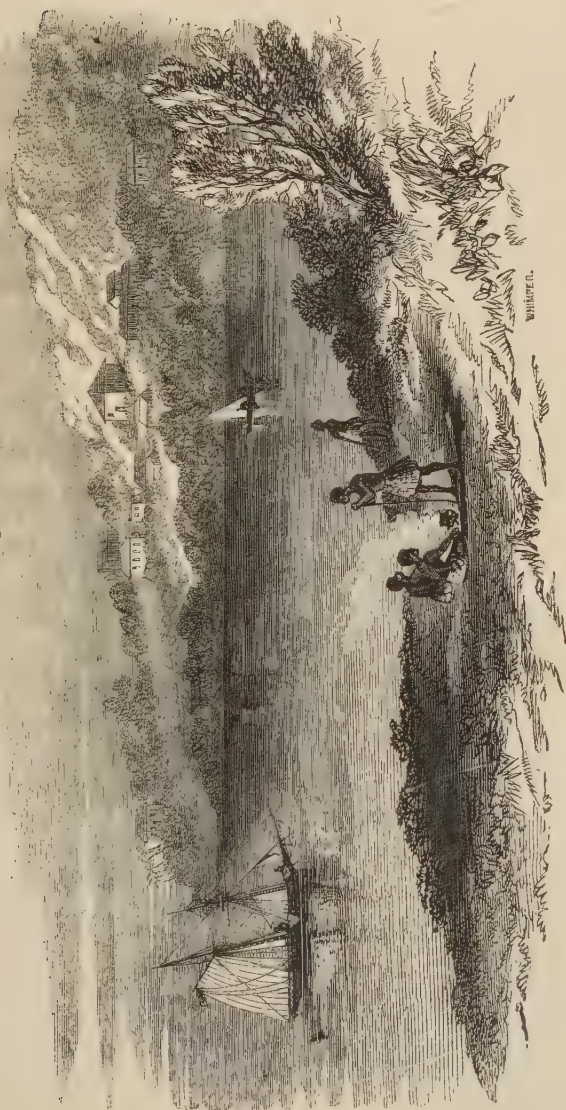
Our friends in Southampton and Exeter will soon have opportunities of viewing an interesting work of art which has been for a short time exhibited in London, and has previously afforded pleasure to multitudes in Edinburgh and Glasgow. We refer to a picture of the Destruction of Jerusalem by the Romans, which gives an impressive view of that terrific scene, and such a representation of the country and its edifices as assists the imagination greatly, in its endeavours to realize the facts of evangelical history and the ensuing manifestation of divine justice. The painting is by David Roberts, Esq., R.A., and we are pleased to learn that an engraving in tinted colours, 42 inches by 27, is in hand, which it is hoped will be ready for delivery in about twelve months from the present time. The prospectus is issued by Messrs. Hering and Remington, publishers to her majesty.

A Peace Congress is about to be held in Germany, in pursuance of a resolution adopted last year, after the meeting of the same kind in France, and it is expected that a large delegation of influential men from the other side of the Atlantic will attend, coming over in a vessel lent for the purpose by the government of the United States. The delegates and visitors from this country are to leave London, for Frankfort-on-the-Maine, where the sittings are to be held, by a special train on Monday evening, August 19th, and proceed by way of Dover and Calais for Cologne, whence they are to proceed up the Rhine by a special steamer.

The article on Schism in our last was accidentally sent out without due examination, and was miserably incorrect. 1 Cor. ix. 18 should have been 1 Cor. xi. 18; *iva* should have been *iva*; *ἡνυν* should have been *ἡμιν*; *ακονω* should have been *ακουω*. One advantage, however, may accrue from the accident; a reader who is not conversant with such matters may see from these specimens how easy it was for a copyist of Greek manuscripts inadvertently to multiply "various readings."

The Circular Letters from Glamorganshire and Monmouthshire, which we have just received, show very remarkable additions to the churches in those counties. The 126 churches in these two associations report a clear increase of 6,310 members; an average of fifty per church!

THE MISSIONARY HERALD.



BIMBIA.

WESTERN AFRICA.

DECEASE OF REV. W. NEWBEGIN.

Our chronicle of missionary intelligence for this month is again afflictive. It has pleased the All-merciful to summon from his labours our esteemed brother, Mr. Newbegin. Recent letters from him had led us to the hope that he had well nigh surmounted the debilitating effects of the climate, and that there were before him some years of exertion in the cause of the Redeemer. Our hope is destroyed. Western Africa again mourns. The promising field is deprived of its husbandman. And our faith is again summoned to submission, and to say, The Lord's will be done. Our readers will look on the sketch of Bimbia with mournful interest as they read the details which are below.

It is with feelings of gratitude we refer to the kindness evinced to the bereaved widow by Governor Becroft and Mr. Lynslager, and to the prompt assistance rendered, both to Mrs. Newbegin and the church at Clarence, by the Rev. H. M. and Mrs. Waddell, of the United Presbyterian Church Mission at Calabar. The following letter from Mr. WADDELL, dated 4th of May, will put our readers in possession of what is known to us of this sorrowful event.

It is with feelings of poignant grief that I address you, as secretary of the Baptist Missionary Society, being here most unexpectedly and unhappily on the business of your Society. On the 26th ult. I received, at Old Calabar, by the "Dove," two notes, one from Governor Becroft, who had just returned to this island, and the other from Mr. McShane, surgeon of H. M. S. Phoenix, both dated 21st ult., and both on the same subject—namely, informing me of the death of your missionary, Dr. Newbegin, in circumstances of the most painful description, and of the very unhappy state of Mrs. Newbegin in consequence of her heavy affliction; and requesting, in urgent terms, that some of the ladies of our mission at Calabar might return with the "Dove," and aid in affording to our bereaved sister that Christian sympathy and aid which only those of her own sex and station could bestow. There being unhappily no missionary of either sex, nor any white lady remaining on the island, nor any nearer than our families, who could render the necessary assistance in this extremity, Mrs. Waddell and I did not hesitate to answer the call made on us, and on the day following left Calabar in the "Dove," and reached Clarence three days afterwards. I shall not describe the condition in which we found our dear unhappy sister. It was sufficiently deplorable. I must, however, state that every possible care had been taken of her, and every possible attention paid to her by Mr. Becroft, Mr. McShane, Mr. and Mrs. Lynslager, in whose house she was for the time staying, Mr. and Mrs. Matthews, as well as by the members of the church, all of whom showed the most lively concern for

her safe keeping, comfort, and welfare. Mr. Lynslager's house being necessarily too much frequented to admit of her having the quiet and retirement which was indispensable for her recovery, though no attention had been wanting on his part or that of his excellent wife, which it was possible for friendship, and respect, and benevolence to give, our first care was to have our widowed sister up to the mission house, where we were informed accommodation had been provided for us. This without much trouble we effected, and to our great satisfaction she enjoyed that night more repose than she had done for ten days or a fortnight before. Our hopes of her speedy recovery have not, however, been sustained by subsequent improvement, and I fear that her distressing malady cannot be effectually removed till she enjoys that care at home which in this country it is quite impossible to secure for her. It will be absolutely necessary to send her home to England by the first opportunity, which we hope will not be more distant than a month hence, when a ship from Calabar will be going home, having an excellent surgeon and master on board, and one of the ladies of our mission, Mrs. Edgerley, as a passenger, or by an earlier vessel if possible.

The following are the particulars that I have learned concerning the sickness and death of our late brother Newbegin. On the 21st March, ten days after Mr. and Mrs. Saker and Miss Vitou left this place for England in our Calabar mission schooner, Mr. Newbegin came over from Bimbia to Clarence to minister to the church here. On 2nd April he returned to Bimbia. On sab-

bath, 7th, he was sick, and could conduct only part of the public services. During the ensuing week his sickness increased. Tuesday, 16th, he was carried on board the "Dove," with the design of seeking medical advice. Accompanied by Mrs. Newbegin and the assistants Trusty, Williams, and Johnson, he reached Clarence Cove, but finding not the aid there which he required, the schooner, without coming to anchor, put to sea again, and directed its course towards Old Calabar, in the hope of obtaining the assistance which his case required from the ship surgeons there. In this hope all on board were doomed to the saddest disappointment. Scarcely had the "Dove" reached the mouth of the Calabar river, when our brother breathed his last. Of course the idea of proceeding up the river to the shipping station was abandoned, and once more the mission vessel was put to sea, and steered back again to Clarence. The second day thereafter, namely Friday, 19th ult., it was off the Cove, having the corpse on board, but being unable to get in, made a signal of distress to a steamer, which hove in sight, and approached the cove. This was H. M. S. Phoenix, having on board H. M. consul-general for these coasts, Mr. Becroft, which took the "Dove" in tow, and brought her into harbour. The same evening the body was respectfully interred amidst the unfeigned sorrows of the whole population. The exact nature of our late brother's complaint I have not ascertained. There was not much fever, but he vomited unceasingly, and his bowels could not be effectually moved by any means employed. He was sensible, however, to the last, and during the day before his death gave instructions to the assistants with him for the performance of their duties after his death, which he knew to be approaching.

Yesterday I held a meeting with the deacons of the church here and the teachers from Bimbia and Cameroons, to act as one of your own missionaries would do were there one spared in this emergency—to inquire

into their affairs, and give them such instructions and consolations as their circumstances required, for they seemed as sheep without a shepherd, and looked to me as to an elder brother or father, for sympathy and direction in their sadly bereaved condition. The minutes of our meeting, and another to be held to-night, will be copied out and sent to you.

In conclusion, my dear sir, I beg to express my earnest desires that your Society may very speedily be able to repair the desolations which have been made in your mission. It cannot long subsist in its present state. Every month's delay inflicts an injury which many months will hardly repair. I hope that Mr. and Mrs. Saker may soon return, and with them at least one or two more well prepared and well proved men, who, not alarmed by the ravages of sickness and death hitherto among your brethren in this field, will come out prepared for the worst yet hopeful of the best, and willing to live or die as may please God, if they may contribute in any degree to advance the interests of Messiah's kingdom in these regions of Satanic delusion and utter darkness.

It is not likely that Mrs. Waddell and myself can remain here over a week or two. The attention due to our own family and mission duties at Calabar require our return so soon as the state of Mrs. Newbegin and of your mission affairs admit thereof. Every aid in our power to both we shall gladly render, as an incumbent Christian duty.

I remain, my dear sir,

Most sincerely yours in Christian bonds,

HOPE M. WADDELL.

P.S. *May 4th.* I am happy to state before closing this letter, that a great improvement has taken place in Mrs. Newbegin's mind in the course of the last twenty-four hours. She has slept, and awoke refreshed and calm, though bewildered at the horrid dreams of the last two weeks. Her perfect recovery seems now certain and near.

Some few additional facts are presented in the minutes of the church meeting.

Minutes of a meeting of teachers and deacons of the Baptist Mission on the west coast of Africa, Clarence. Held, Fernando Po, on Wednesday, 1st May, 1850.

Present the following:—

Joseph Wilson,	{	Deacons of the church at Clarence, Fernando Po.
William Smith,		
Thomas Richard,		
William Trusty,	{	Teachers of Bimbia stations.
George Williams,		
Thomas Horton Johnson,		

of Cameroons station.

Hope M. Waddell, missionary of the

United Presbyterian Church at Old Calabar, president.

This meeting has been held for the purpose of considering the present state of the mission on this coast, which it has pleased God to afflict by sundry painful providences.

Mr. Saker, missionary here, together with his wife and child, and accompanied by Miss Vitou, sailed from this port on the 12th March last, in the mission schooner "Jane," belonging to the Presbyterian Mission at Old Calabar, bound for England, the mission here being then left in charge of Dr. Newbegin, missionary, who took up abode at

Bimbina. On the 21st of said month Doctor Newbegin visited Clarence, where he remained, conducting the affairs of the church, till Tuesday, the 2nd day of the April, when he went back to Bimbina in the mission schooner "Dove," which he reached the day following. On sabbath thereafter, the 7th of the said month, at Bimbina he conducted part of the public services, but complained of being unwell. The "Dove," which had been sent on to Cameroons, was recalled on the sabbath of the 14th to Bimbina.

Doctor Newbegin continued so sick that he required to remove from Bimbina, in order to seek medical advice. For this purpose he, on the Tuesday following, was carried on board the "Dove," by the assistance of Messrs. W. Trusty, G. Williams, and Thos. Horton Johnson, being then unable to move himself. Mrs. Newbegin and the above-mentioned assistants accompanied him to Clarence Cove, which they arrived on Wednesday morning. No medical man being on the island, nor in any of the vessels in the Cove at the time, the party proceeded to Old Calabar to seek medical advice from the ship surgeons in those vessels. The schooner came to anchor off the mouth of the river same night at eleven o'clock. In one hour thereafter Doctor Newbegin died. His complaint was accompanied by slight fever and very much vomiting, with continued costiveness, the enema being used with but little effect. He was sensible to the last. As soon as he died, the vessel weighed anchor to return to Clarence. On the Friday following, the 19th instant, the "Dove" was off the Cove, but being unable to get in, made signal of distress to H. M. steam vessel Phoenix, which was making the Cove, and which, on learning the circumstances of the party on board, took the "Dove" in tow, and brought her into harbour. The captain and officers of the steamer, and Captain Becroft, H. M. consul-general for the coast, paid every attention which the distressed circumstances of the party on board the mission schooner required, and had the corpse respectfully interred on shore the same evening at five o'clock, the funeral being attended by all the inhabitants of Clarence, deeply sorrowing. During this time, and all the following day, the bereaved lady, Mrs. Newbegin, though greatly afflicted, was composed, and able to see the members of the church and other friends, who visited to condole with her, but on sabbath morning, before day, she awoke groaning heavily, and delirious. Surgeon McShane, of the steamer Phoenix, being immediately sent for, who attended and paid every attention which her distressed condition admitted of to alleviate her malady, but without success. It continued and increased.

That same day, sabbath, 21st April, the "Dove" was sent off with urgent letters from Governor Becroft and Dr. McShane to

the Rev. Mr. Waddell, at Old Calabar, making known the bereaved and most afflicted state of Mrs. Newbegin, and desiring that some members of the mission there, especially one or two of the ladies, would come to Clarence, and afford the aid their Christian sympathy and advice to their distressed sister, and to the mission, so heavily afflicted. On Friday, 26th, the "Dove" got to Calabar. On Saturday following sailed again, having on board Mrs. Waddell, and on Tuesday, 30th, got back to Clarence.

The meeting now held in consequence of the events narrated, is designed to consider what is best to be done for carrying on the affairs of the mission here, and at Cameroons and Bimbina, in present circumstances, and for the welfare of the dear and afflicted sister Mrs. Newbegin.

1st. At Clarence the deacons will keep the church meetings as they were directed by Dr. Newbegin, but not administer the sacrament unless one of the missionaries from Calabar, or Mr. Wilson from the Gaboon, should be present. The infant and sabbath schools will be kept as heretofore. At present there are no teachers for day schools.

2nd. At Bimbina, Mr. Trusty and Mr. Fuller will continue to keep the school and attend to the other duties at the mission, as they have been used to do in time past. Mr. Williams will take care of the stores and mission property, and of Dr. Newbegin's things, in the best manner, and will also pack up and send over to Clarence all the clothes and other things of Mrs. Newbegin as soon as possible. Mr. Christian, who is also there, will be expected to attend to the affairs of the mission there, and also to give assistance when it is required at Cameroons station.

3rd. At Cameroons, Mr. J. H. Johnson and Samuel Johnson, his assistant, will continue to keep the school and meetings as heretofore, and if either should be sick, or require more help in any way, Mr. Johnson can send for J. W. Christian from Bimbina to Cameroons, to come and help them.

4th. The mission schooner "Dove" will for the present continue under the charge of Mr. Hardur, who will employ the vessel in procuring mats and bamboos at Cameroons, and conveying them to Bimbina and Clarence for the roofing of the mission houses at these places, and in rendering such other services as the different stations may require; always making known to the governor, Mr. Becroft, or in his absence to the deputy-governor, Mr. Lynslager, when and where he is about to sail, and in any other matter not here provided, for receiving instructions from them.

These rules and regulations are of a temporary description, and hold good only for the present emergency, and will necessarily be superseded when a duly authorized missionary or missionaries come out with the orders or instructions of the Baptist Mission-

ary Society. With respect to Mrs. Newbegin, the deacons and members of the church at Clarence will continue to pay every attention in their power to her for her safety and comfort, and as soon as she may be able to return to England, it is deemed advisable that she return thither, as essential when complete recovery from her present most afflictive condition.

It is proper to state that we have not corrected the style of the foregoing most touching and simple narrative. The orthography only has been put right. This will account for the peculiarities of expression which now and then occur.

The Committee are anxiously seeking for a passage for Mr. and Mrs. SAKER, as well as for another servant of Christ, to resume the work thus in God's providence so painfully interrupted. It is expected that Mr. SAKER will be able to sail in a few days to his destination, and he will doubtless bear with him many fervent prayers that his life may be spared, and that a work which has borne hitherto decisive marks of divine approbation in the conversion of many of Africa's degraded children, may be permitted to go on even in the midst of great afflictions and death. The views of our brother SAKER respecting the mission, and his devotion to this perilous service in the cause of our Redeemer, are expressed in the following passages from a letter addressed to the Committee on hearing of the decease of Mr. Newbegin.

I have a fear that some of you who wish well to Africa will be discouraged, and I think you ought not to be. Let us review some of the facts. Ten years since you commenced the work. You sent many labourers, and expended much treasure. Of those sent out, God has gathered to himself Thompson, Sturgeon, Fuller, Merrick, and Newbegin; Prince, and Clake have been driven from the field, and a small company of West Indians have fled, terrified with the toil and suffering. This suffering and loss of life shows that the sacrifice you have made is large. But ought we to have expected less? Bloodless victories are not common. In common life we do not expect results without corresponding labour and expense. Sometimes we have to wait long for the results we seek, but in this mission God in his providence permits us to look at something accomplished before this last affliction falls on us. Let me refer to these results. There are now living in Africa about one hundred souls hopefully converted to God. In nine years past forty may have died, leaving the pleasing testimony that they are gone to a better land. They are saved, instrumentally through you and your agents.

There are eight native teachers now engaged, more or less, in efforts for the salvation of souls. They are not all supported by you, but they *are* what they *are* through you.

The domestic comfort given by the gospel is not small. The education imparted is an immense benefit. In the colony of Clarence you have effected a transformation unspeakably valuable, and almost unprecedented.

Among the natives of the island impressions have been made that only need foster-

ing to result in the glorious and happy change you long to behold. On the continent it is difficult to say what has been done. Souls have been brought to God, churches formed, and actually now the wilderness is being transformed into the garden of the Lord.

And let me refer to the fact, that although the field is without an European, the work of the Lord goes on. H. Johnson, for two years alone has laboured at Cameroons. Fuller nobly stands at Bimbia, and at Clarence the natives maintain the ground we occupied.

All this stands against so much suffering and so many deaths; and will any say that the sacrifice equals the results?

And we must not forget that all who die are self-devoted, and God has accepted their offering, and by it wrought all that we see accomplished.

Brethren, I think you will feel with me that we must not be discouraged. God afflicts us; let us humble ourselves before him, and try to bring to his service purer and more devoted sacrifices.

I think that the past all tends to show us that we must not rely on European agency. At present it is impossible to do without it; but as you have sanctioned the principle of sustaining the mission by native agents, I shall go to Africa, and devote my remaining days to the preparation of natives for the work of the Lord.

I need hardly say that I think one missionary ought if possible to go with me.

You will doubtless conclude that I ought to return to Africa immediately; I can only say, I am ready.

In deep humility let then our trials be spread before the mercy-seat of God. Our brethren who thus give themselves over to death will surely have our warmest sympathy, our most affectionate remembrance, as well as our frequent appeals for their protection and blessing to Him who hath said, "Lo I am with you, even unto the end of the world."

The Committee are not without hope that help will soon be on the way to Africa, and that Mr. SAKER will have one, if not more, co-workers there.

Mr. SAKER wishes the following letter to be inserted. It will be useful to our friends generally in making up parcels for Africa, to know what articles are most useful.

Foot's Cray, July 16th, 1850.

MY DEAR SIR,—

I must not omit to acknowledge the kindness of the many and dear friends who take a deep interest in our labours and bereavements in Western Africa. Although it has pleased our heavenly Father to afflict us heavily, and to take to himself so many of our dear and valued brethren, he has nevertheless given so many and manifest indications of his presence and blessing, that our friends fail not to sympathize with us in all the mingled emotion of our hearts. They weep with us in our sorrows, and rejoice in the cheering prospects which animate us. That the sable sons of Ham are being subjected to the dominion of Jesus is to them most joyous; it is the consummation for which they have prayed.

Their sympathy in our suffering and bereavement is to me exceedingly encouraging. I am greatly comforted by the remembrance of their great affection and constant prayers to God for us. To all who are thus aiding us in our affliction and labour, I beg to offer the expression of warmest affection and gratitude.

With a grateful heart I acknowledge the kindness of the committee of the Religious Tract Society, in granting a donation of twenty-four reams of paper for printing our scripture tracts; also for a donation of books, value £5, for our library.

Also of Mrs. Goldsmith, for ten pounds' worth of bibles, and to the British and Foreign Bible Society, for doubling the quantity, by supplying the bibles at half price; the proceeds to be appropriated to the printing of the Isubu and Dualla scriptures.

Also of friends at Boro' Green, for book-binding materials, value £5. Also of the friends and sabbath schools at Eynsford and Foot's Cray, for contributions to purchase new type. Also of H. Woodfall, Esq., of Foot's Cray, for a valuable press screw and

nut. Also of a friend, by the Rev. B. W. Noel, for a few books to H. Johnson of Cameroons. Also of Mr. W. L. Smith, Denmark Hill, and Mr. Bossy of Woolwich, for personal favours.

Warmest thanks to the beloved friends who are preparing garments for the children in our schools, and adult females in our congregations. Many friends who have sought information, desire me to say that the articles of clothing most valuable are shaped cotton dresses (for Clarence), and long loose dressing gowns (for the continent). Neat shaped dresses for children, calico underclothes for women and children, neat plain clothing for infants, caps and bonnets, boys' clothing of all sorts, especially shirts. Tunic coats, and pinafores made of brown holland, are much valued; the latter formed with bands, to button round the neck and waist.

It is preferable to make all the common garments for the continent to button round the neck, and not draw and tie with a tape.

Many friends are inquiring what articles will be most valuable to us in Africa. The following are much needed.

Ironmongery of all sorts, especially carpenters' tools.

Locks, bolts, hinges, latches.

Axes, adzes, saws, nails.

Knives, hoes, shovels.

Pins and needles.

Paper, pens, ink.

Memorandum books.

Books for presents and rewards to the children of our schools.

Books for library.

School materials.

Some drawing paper, pencils, crayons, and colours will be very acceptable presents for our senior classes; also some drawings for copies.

Remaining, dear sir,

Yours affectionately,

A. SAKER.

INDIA.

BENARES.

From one scene of death we turn to another, having yet more fearful accompaniments, and spreading far wider its elements of sorrow. In the fearful catastrophe which took place at Benares on the evening of the 1st of May, our esteemed and long tried missionary, Mr. SMALL, was called to witness the sudden death of his beloved partner in life. Mr. SMALL, with our brother, Mr. SMITH, and his wife, were wonderfully preserved, though not without many bruises. By the kindness of Mr. THOMAS we are favoured with a copy of a letter from Mr. HEINIG, which gives lengthened and harrowing details of the terrible event. He writes from Benares, under date of May 7th.

I have no doubt you have heard reports of the awful calamity that has recently occurred at Rajghat. On Wednesday, the 1st May, afternoon, about three or four o'clock, a powder magazine fleet arrived at Rajghat, consisting of thirty-five boats, filled with 3000 barrels of powder, several guns, and other ammunition. The conductor had gone up with his wife and family to Secrole, to spend the rest of the day with his mother-in-law. We have for some time past appointed Wednesday evening for spiritual singing, when a great many of our Christian friends meet. Mr. Small had been spending the day with us, and Mrs. Small, together with Mr. and Mrs. Smith, joined us in the evening. We spent a very happy evening; the hymns that were chosen were very spiritual, and the tunes selected very harmonious. Mrs. Small made some appropriate remarks on the hymns that were sung, and seemed thoroughly to enjoy the meeting. After family worship as usual, at half-past nine we separated.

At about eleven o'clock we were roused from our sleep by a fearful noise, resembling eight or ten cannons fired at once, the force of which burst our doors open. A few minutes after another fearful report followed, but as it ceased, we composed ourselves again to rest. In about half an hour we received a letter, written by a friend at Rajghat, giving us the awful intelligence that Mr. Small was severely wounded, and Mrs. Small killed, and that we should send to the doctor immediately. The news completely stunned us. Mr. Shurman and I hastened to the spot, where a most appalling scene presented itself. Mr. Small met us near his house, and informed us that a powder magazine had exploded. He then led us into the house, and showed us the desolation that had taken place. He now narrated as follows: "About eleven o'clock the Punka people gave an alarm of fire, which roused them from their sleep. Mr. S. got up and looked through the jhilonil, and said to

Mrs. Small that there is a much larger fire on the river than there was two years ago; upon which she also got up, and came to look through the jhilonil. At this moment Mr. Small went to the bedside to put on some of his clothes, when a tremendous explosion took place, which threw Mr. Small down. He heard a dreadful noise over him; it sounded like the whole house falling down upon him. He got up, and hastened to find Mrs. Small, for they were in total darkness, the light in the adjacent room having been smashed to pieces. In going to the window he stumbled over Mrs. Small. He called her, but no answer. He put his hand to her face, and found it streaming with blood. The awful truth was then revealed to him, that her spirit had departed. At this moment the second explosion took place, which threw him under the bed, by which he was wounded on his eye and head. It is a great mercy that his sight is spared. His neighbour, Mr. Gordon, and Dr. Ballentine, sent to inquire about them, and when they heard of the awful calamity, they came and assisted Mr. Small in removing the corpse to their house.

The explosion shattered everything before it. The house is entirely destroyed, and there is scarcely an article of furniture left whole. The jhilonil door, where Mrs. Small was standing, as well as all the rest of the doors, were completely smashed to pieces, part of which door struck her on the head, broke the skull, and pressed the whole head quite flat. She had also received several other wounds on the body. The magistrate came to us, saying that the shore looked like a battle-field, strewed all over with dead bodies. After a few hours I returned to give directions about the funeral, and then hastened back to Mr. Small, when the daylight presented an awful scene of desolation and misery. The high shore at Rajghat has been destroyed a good way inland. On each corner were large, strong buildings, one belonging to a nawab, and two to a rajah, all

ruined. The beglum, her daughter, and son killed, and the rajah lost one arm; and all the houses on the shore, even beyond Mr. Smith's, have been completely destroyed. Lives have been lost to an awful extent. The real number will never be ascertained. It is computed to be 1200, and 400 wounded.

Our aged friends, poor Mr. and Mrs. Smith, have also suffered much, though through mercy their lives have been spared. It was most providential they had not gone to bed, but were sitting in the verandah, enjoying the breeze from the river, when the first explosion took place. They hastened through the house into the little compound at the back of the house, and while they were going through the second explosion took place. Mr. Smith has received several wounds on his hand, head, and other parts of the body, but we trust they are not of a serious nature. A large, thick splinter he has extracted from his leg. Mrs. Smith is also much bruized in different parts of her body. One little child belonging to a moonshee, was found buried under the ruins of one of their rooms. They deserve, indeed, our sympathy and prayers,

as this awful calamity happened at their advanced age. The destruction of native houses cannot be described. Damages have been done miles distant, and losses have been incurred to a fearful amount. A large, beautiful English hotel at Rajghat has been completely destroyed, and all who were in were buried under its ruins. Four hundred prisoners were employed for three days to dig out the dead. A merchant had also at the same time arrived at the Rajghat with goods to be sent to Cawnpore amounting to 50,000 rupees; all lost, his wife and child killed. He only escaped, but was for three days senseless.

Mrs. Small was interred on Thursday evening. All the missionaries of all denominations showed their last token of respect. Many officers, all the native Christians, and the children from our schools were also present. Her death was improved on sabbath evening by Mr. Buyers in our school-room at the Sadar. Mr. Small bears his loss with Christian fortitude and composure. May the Lord abundantly console him.

In a letter to the secretaries, dated 14th May, our bereaved brother exhibits all the Christian fortitude above referred to. Speaking of the divine consolations he has enjoyed, he says: "God has filled my soul already with abundant comfort. Grievous" as this loss is to me and the mission, and to a numerous circle of admiring friends, how infinitely greater is the gain to her. Should I then repine or complain? *I do not.* It is the doing of the Lord." May our brother continue to enjoy the comforts of the Holy Spirit, and in his remaining days of pilgrimage on earth gather in much fruit into the garner of the Lord.

HOORAH.

The remarks which follow, from the pen of our missionary, Mr. MORGAN, will convey to our readers some idea of the difficulties under which the preacher of the cross has to labour in proclaiming divine truth to the Hindoo. All experience proves that the poor everywhere most gladly welcome the gospel. Yet the obstacles in the way of reaching even the poor are in India manifold, and to some of these our brother strongly adverts, and at the same time raises a question of great interest as to the best mode of evangelizing the heathen.

I am at last in the possession of a native preacher, or rather a Portuguese preacher. Brother Makepeace brought him here. He is really a very worthy man, with about fifty per cent. more energy than our native brethren, at least in Bengal. I think after all that there are men for the work.

Six months ago I proposed two questions for investigation. Who? What? With regard to the first, I feel assured that it would be useless to spend any direct labour upon brahmins; their utter loathsomeness of character, and position in society, preclude the possibility of doing them good at present.

When addressed, they will first flatter, then quote Sanscrit verse, which neither they nor the people understand, and, like the man of Thessaly, look wondrous wise. When all that fails, they will argue. Such arguments! Every principle of religion, morality, justice, and decency are kicked off the platform, and in the countenance of the servant you can see the characteristics of the diabolical master.

I have therefore paid considerable attention to the lower classes. You will not infer that we can enter their houses; the very canaille would consider their houses polluted by our entrance. We approach their houses

with as much circumspection as your London urchins approach the great gate at Buckingham Palace, with the sentry before them. We find this class teachable, with a small stock of objections. Our first point is to gain their confidence, and to persuade them that the Gurus cannot curse the children, and the cow—the wife is nothing. I think that we have succeeded in demolishing the outer wall of the fort.

The next question is, What is the best method of convincing the Hindoos of the truth of Christianity? If we adduce miracles, they can do the same. The fulfilment of prophecy; the people know nothing of our geography and history. If we point to character, the Hindoos well know that the English are famous hands at machinery, handling a musket, eating beef. The latter, and drinking brandy, in the estimation of the natives generally, constitute the very essence of Christianity. Hence I have to tell them that these are national characteristics, and not the characteristics of Christianity. A native will tell sometimes, How can I be a Christian? I cannot eat beef. I think that our forte lies in what Dr. Chalmers denominates the subjective in man, and the objective in the gospel. I find the Doctor's

plan best. Showing the disease, then the remedy which the gospel provides. It is much easier and cheaper than the cumbrous and expensive remedy of Hindooism.

Last year I would have prevented swinging at the Chuweh Puga in one place, if the native police had not interfered, and seeing a good many Christians present to witness the inhuman exhibition, I wrote several letters to the public papers. This year, I am happy to inform you, there were no more than two or three present. I interfered again this year, and made them finish the swinging in fifteen minutes, instead of two hours. The brahmins abused, the chapmen complained of their loss of trade, and a native policeman insulted and ordered me about my business. I wrote to the magistrate, who, like a true Briton, gave the policeman a severe reprimand, and sent him to me with joined hands, in the true Asiatic style, to make the amende honorable. I think it an act of justice to the magistrate to mention this fact.

The legislative council has passed a most important act. No convert now can be deprived of his property. The Hindoos are furious, because their temples may fall into the hands of Christians, should the owner of the temples embrace Christianity.

CHITOURA.

In a brief note to the Secretaries, Mr. SMITH gives a cheering account of the native village and station he occupies. It will gratify our readers to know that his earnest request for aid is likely to be supplied by Mr. WILLIAMS of Agra.

Baptism.

Last Sunday I had the pleasure of baptizing a convert from Hindooism, a man of good caste and considerable information, and I trust a child of grace. Although we have had few additions this year, yet the cause has advanced in the neighbourhood considerably, and there are not a few about us who, convinced of the truth of Christianity, would at once join us, were it not for the fear of losing caste, and being cursed by all they count dear on earth. Caste is however much weakened in our neighbourhood, and the people treat us with more kindness than they used to do, and when I compare things now with what they were three years ago, I am constrained to bless God and take courage. My most sanguine expectations have been exceeded. The Lord has exceeded all my fears; mountains have been removed, and valleys filled up, and the way of the Lord has been made plain. Scoffers have been silenced, and enemies have been made friends, and some, I trust, have been brought out of darkness into light. Let it then be ours to go on, leaving results to Him who will not let his word return to him void.

Dr. Duff's visit.

Dr. Duff paid us a visit about a fortnight since. He appeared pleased with what he saw of our village. He thinks Chitoura should be strengthened by another missionary at least, and even thought it would be well to give up some other station rather than neglect a place where God has given some success. The very mention of a fellow labourer is cheering, and I am sure if there be a station in India where two are necessary, it is Chitoura. If brother Williams could be relieved from his English church, he would be glad to join me, as his health is so much better when he has a little moving about. Remember, dear brother, I have none to advise with in difficulties, and none to help in sickness. Two of us could encourage each other; but one is almost lost, what with schools, pastoral duties, and preaching to the heathen, and to some extent even superintending the temporal affairs of our people, who are not like Europeans, but require watching, encouraging, and checking like children.

Help required.

Do pray try to interest some self-deny-

ing individual for Chitoura. The fallow ground has been broken, the people all round us are willing to hear the gospel, a church is formed, and I have three good native helps; in short, every thing is in working order, and the prospects are as good or better than any station I know in India. Other missions are going forward when, alas, we are becoming almost extinct. We have laboured, and there is every appearance that when success appears at the door, others are

to come and enter into our labours. The presbyterians and episcopalians are thickening around us, and our missions are becoming weaker and weaker. These are matters of deep concern to us, and occasion much anxious thought as to what they will lead to. Is there no possibility of the tide being turned back? "Return, O Lord, how long, and let it repent thee concerning thy servants."

WEST INDIES.

TRINIDAD.

MOUNT ELVEN.

Mr. INNIS, a native brother engaged by Mr. COWEN, has favoured us with the following interesting account of the mission in which he is engaged, and of the nature of the work which occupies his time.

In January last year, at Mr. Cowen's request, I returned hither, and resuscitated the school at "Sherring Ville," or Montserrat, and helped in the sabbath exercises at the other stations; but since Mr. Cowen deems it more desirable, I have removed with my family further in the interior, to this place, where I have been for the last six weeks raising a day-school for the many children around us who are growing up in ignorance, making known the unsearchable riches of Christ, and teaching those who believe how they ought to walk and please God.

Peculiarities of the work.

It lies mostly among a series of villages settled along the limits of the plantations in the borders of these truly deep woods, the inhabitants of which are Africans or their children, who have been rescued from the grasp of slavery some thirty-three years ago in the United States of America, a few of whom may have been Christians, but left to themselves, without the advantage even of reading the scriptures, they have degenerated so as scarcely to be known as the good seed of the kingdom, and have contracted ideas and habits contrary to the gospel. These form a barrier to the spread of light and truth among them. But if this be their position, in an evangelical way, they form quite a contrast in a moral way with the surrounding inhabitants. Here the dissipating fêtes of the popish establishment do not excite the giddy multitudes, neither do the barbarous drums accompany nightly revels, as they do in other parts.

Hindrances.

Our work, however, is still aggressive.

There is much ignorance, superstition, and prejudice to be overcome, so as to sow the seed with advantage, we of this island being perhaps a century behind some of the neighbouring colonies in point of civilization. Many of these obstacles are out of the reach of your agents, and when we think of the immense importance of sowing the seed, we are induced to sow with all these disadvantages, looking to the God of all grace, that in due time he will water the seed sown, and that some fruit will proceed to his glory.

Thank God we have been permitted to continue our efforts regularly, but from the scattered state of the population, we only manage to reach two stations each, each sabbath. On those occasions we first attend to the children, by teaching them to read, sing, &c., and after addressing them on their best interests, they almost invariably go home (as these villagers will not have all the family out at the same time). Then we repeat the blowing of a cow's horn, the sound of which is wafted through the woods, perhaps as far and wide as that of a large bell. The people being gathered, we set forth the practical principles and elements of the gospel of our Lord. Here we have no need of peculiarities, however much we esteem them.

Promising school.

Last Lord's day I found thirty-six or thirty-eight clean, attentive children at Sherring Ville, under the instruction of Mr. Day, a patient and persevering young man whom I recommended to Mr. Cowen. Half of their number read the scriptures. I have begun the same at this place, and the one at Mr. Cowen's house is thriving.

With regard to our day-schools, we sti

have to lament the want of interest on the part of the parents. A complete change from one extreme to the other seems to have taken place in this respect during the scenes of the apprenticeship, and two or three years following, so ardent were they for education, that it was difficult to get a boy to some business; but were the education of the mass to be left to themselves now, not more than one in every two dozen would ever read English.

We find it very salutary to require something as fees, but the people set their faces against it like flints. I have, however, always succeeded in realizing steady payments in this way, and although I am withstood in my present position, yet I do not fear accomplishing it soon. I have seventeen scholars at present, but trust to have many more in time.

When we look on similar things around us, we are constrained to be thankful for the measure of encouragement we receive from the Father of mercies, amidst the many obstacles there are to missionary work. The first half of the year is the most favourable time for such efforts, being the dry season; but at this season, as in most tropical countries, there are virulent epidemics raging. At present the small pox has visited most of the families in these places. At this season, too, the strongest people are working from home on the sugar plantations. Then the latter half of the year the rains descend in torrents, literally filling the numerous ravines which intersect the roads, with water, which, with the absence of bridges, and a deep alluvial soil, make it truly difficult to keep up a regular attendance either at school or otherwise.

The immigrants.

There is another class of people, in whom

Mr. Cowen and myself feel much interest. They are the newly imported immigrants, Coolies and Africans. The former are shy, and vain in their heathenism, but the latter will learn. At present, Sunday is the only time they may be instructed, as I have attempted now and again on two plantations. But I am in a different place almost every Sunday, and therefore cannot be regular with them. But during the wet season, when the crops have been disposed of, these immigrants may be met in the afternoon of any day for instruction; but unfortunately this cannot be done without a horse or mule. Then I might visit three plantations in rotation in course of a week.

These people are located in numbers of forty, fifty, or sixty, and continue to speak their own tongue, which makes it difficult to instruct them. To teach them requires much variety and adaptation. I have felt the want of something to teach with, and have been obliged to use chalk lessons. A few large sheets of monosyllable lessons on the senses, members of the body, God, &c., in large type, would be a delightful present for these poor creatures.

The thought of these people returning to their own land in a few years in the same darkness, after having had them in such a favourable position, would induce me to benefit them in any way.

In the midst of this work and labour of love, next to the divine promises made to us in the person of the Saviour, nothing sustains us more than the sympathy of our dear friends in England, and particularly to yourselves, gentlemen, we feel very grateful for the interest you take in the Lord's work in this island. May it be turned to good account in that great day.

FRANCE.

MORLAIX.

Under date of May 25th our brother JENKINS gives us the following interesting details of two excursions he has been permitted to make in the service of the gospel.

I have to give some account of two excursions I have made for preaching in the country since I wrote to you last. The first I took last month. I left home on Thursday the 4th of April, and returned on the following Wednesday, after having travelled at least thirty-three leagues, or about ninety miles. I preached four times in the usual places, and read and explained the scripture in families twice. The attendance at the meetings was as usual, and the hearing such

as gave us pleasure and encouragement, trusting the divine Spirit of life and holiness will bless the glad tidings of salvation. The peculiar feature of this journey is, that I went to Pontrieux, a small town six leagues north-east of Belle-Isle-en-Terre. I had never visited this place before, though for some time I had a desire to go so far, thinking some good could be done there, as I knew there was at least one native in the place well disposed to receive the word of

God. Our good friend Mr. Le Tiec, who lives two leagues from this town, gave me the names of three respectable persons to call upon. This I did, and one of them, a member of the Council Generale of the department, very kindly invited me to remain at his house during my stay in the place. I accepted of his kind offer. I had much religious conversation with this gentleman, and found him to be a man seeking after truth, and having so far abandoned Romanism that he did not believe in the pope, in the real presence, nor in several other errors of the church of Rome; yet he is no infidel, but a man of religious conviction and sentiment. He told me his religious communion with the church of Rome was broken, and that his religion was consequently confined to himself. As to prayer, he said his only one is the Lord's prayer, which he addresses to God while alone, and with much reflection. He acknowledged the want of more gospel light for himself and the people in general, and remarked I was perhaps called to bring them that light; and he expressed the opinion that probably the Lord had permitted infidelity and indifference in religion to prevail among his countrymen in order to deliver the mind from the bondage of popery, and enable it to hear and receive the truth of God without prejudice and obstinacy. With all this he acknowledged his weakness to confess openly the truth, and to stand openly and zealously for it. "I have not so much zeal as Mr. Le Tiec," said he. On this point of duty, and some others, we had, I trust, much useful conversation. This gentleman is a friend of Mr. Le Tiec, in speaking of whom he observed, he was a good scholar, and that he had written several articles respecting religion to the papers; and told me that in the first place Mr. Le Tiec was a religious man in the church of Rome, but on finding he was deceived by her ministers, he abandoned her communion, and was not content with breaking off from that church, but set on the work of exposing her errors. It was about this time he brought from Paris about 100 French New Testaments for distribution in his neighbourhood. This aroused the priests to war against him, "for," remarked this gentleman, "it is well known the priests will live on good terms even with infidels provided they do not dispute openly against them, but the moment a man opposes them then they become his enemies. Therefore Mr. Le Tiec was not to be spared, and because he is a studious man, and fond of retirement, they tried to prejudice the people against him by reporting he was an astrologer, &c.

One of the first merchants in this place expressed to me his desire to see the people enlightened in religion, and said he would be able to give me a place to preach in a church in the town which he has in his possession,

and which he now makes use of as a warehouse.

I called here on a Dutch protestant woman, a widow, about eighty years of age, and very ill in bed, not likely to live long, and so weak that I could not understand her speaking. She had married a native of Brittany, who had distinguished himself as a seaman under Napoleon, and who, though a catholic, had brought up his children as protestants; but after his death, and when grown up, the children became catholics, in order, as they told me, to be able to have bread. They were very glad to see me, and it appeared truly remarkable that I should arrive, as they had written to me a day or two before, respecting the mother's illness, but not in time for me to receive the letter before my departure. I had thus an opportunity to read the word and pray with the aged sick and three of her children. I have been informed since that she is better.

I found in this town an interesting native, a shoemaker, who had bought a bible, and is fully convinced the church of Rome is greatly in error. He desired me to procure him Roussel's famous tracts against Romanism. I trust there is good in this man.

Such, dear brother, are the favourable dispositions I found at Pontreux, and I hope the Lord will enable us to preach there before long.

My second preaching excursion was undertaken on the 11th instant. I preached three times in Belle Isle and the neighbourhood. I visited, with Omnes, a part of the country where I had not been before. We met with some expressing a desire to hear the preaching of the gospel. We called on one family where the New Testament is often read and valued, and its cause often pleaded by the husband. He was not at home, but he has since sent to tell me that when I visit that part of the country again, he will gladly stay a day at home in order to have a good occasion to speak with me.

I preached again at old Morvan's house. He is rather a labourer than a farmer, as he has only a small plot of ground behind his humble dwelling. I greatly esteem Morvan, though he is not yet an enlightened Christian in many things. He is, I think, about seventy-three years of age; a strong built man, with a venerable face and a hoary head. He is of an upright heart, firm in his tone, unflinching in disapproving what is wrong, and yet kind and good, and very shrewd in his answers. He appears to be a man without guile. He shows much attachment to the gospel, and approves of my preaching because he finds it good and right. This is the hold our work has on his mind and that of his wife, and not so much from a knowledge of the errors of Rome. However, these errors come now under consideration, for the last time we talked a good deal about

the real presence, the mass, the sign of the cross, &c. Not long ago his son died, and he had to go and settle with the priest for the burial service. The priest told him the sum due was *seven francs*, of which *two francs* were for the *silver cross*. In explaining, the priest said that they had three different crosses—the silver, brass, and wooden ones, and that the silver one for each funeral cost two francs, the brass one less, and the wooden one gratis, being for the poor. The old man replied, “You ought to have told me that, for I am a poor man, and the wooden cross would have done quite as well, and as the silver one has done no better service, I will pay nothing for it; here are the five francs.” The priest was dumb, and would not look at the old man, from contempt and angry feeling, for he was moreover very much displeased because he receives me to preach in his house.

Morvan does not go to confess, but his wife goes up to the present. She gave me a long account of her last confession. The priest did nothing but inveigh against our religion, and against receiving me to preach in her house. He asked her how many times and where she had heard me. The first time

was at Omnes's house, the colporteur. This made him pronounce Omnes a perverted man, whose eternal perdition is most sure. To all this the old woman replied, “She had never heard but what is good; that he himself could not say better things; and she thought she would have been a better woman had she heard me more.” He did his utmost to persuade her to shut her house against me. Once he told her, in case I should enter her house again, to go out of the house, or to bed, and another time he told her to spit at me, and shut the door in my face. It appears he was very violent, but could not succeed. At last he said he thought he could not give her absolution. She replied “he could do as he liked, as she was quite easy respecting it; that she never had such a confession as this.” Nevertheless he concluded by giving her absolution. Persons have been refused absolution for simply coming to hear me. I was received last time as kindly as ever by Morven and his wife. This will show the difficulties we have to contend with in beginning to preach the gospel in this country, and how the Lord opens the way before us. Our trust is in him.

HOME PROCEEDINGS.

At the Quarterly Meeting, held June 26th, the report of the Sub-committee appointed to consider the state of the Mission in Africa was read, and after consideration, its recommendations adopted as those of the Committee. They were to the following effect. 1. That Mr. SAKER resume the charge of the station at Clarence until another missionary be appointed, and that he be instructed to train a member of the native church at Clarence for the re-establishment of the British school, and to continue to carry on the infant school by means of the native teacher who has it now in charge. 2. That the services of a suitable Christian brother be engaged for the station at Clarence, and when this is accomplished, Mr. SAKER remove to Cameroons, to take charge of that station, and to prosecute the work of translations. 3. That Mr. NEWBEGIN occupy the station at Bimbia in conjunction with J. FULLER. 4. That H. JOHNSON, WILLIAMS, and S. FULLER continue to be engaged by the brethren. And, lastly, that the brethren SAKER and NEWBEGIN have their attention specially called to the necessity of training, from among the converts, suitable men to aid them in evangelizing the benighted population among whom they labour.

The lamented decease of our dear brother NEWBEGIN will place many of these proposals in abeyance for the present; but should the Committee be enabled to send out help to Mr. SAKER, the plan proposed may, in due time, be steadily pursued.

The Sub-committee on the deputation to India also presented their report, recommending the names of the following gentlemen, viz., Messrs. LEECHMAN, G. H. DAVIS, and C. STOVEL, on which a ballot was taken, when the choice ultimately fell on Rev. J. LEECHMAN, as a colleague to the Rev. J. RUSSELL, who had been invited by the Committee, at their meeting of June 11th. We have now the satisfaction of stating that both these esteemed brethren have felt it to

be their duty to accept this invitation, and they will probably sail on the 20th of next month.

It is but due to S. M. PETO, Esq., to state, when the decision of the Committee was known, that he at once offered, with his accustomed liberality, to bear one half of the expenses of our brethren in their visit to India.

A resolution was also passed declaratory of the necessity of sending more help to Ceylon, and that *steps should be immediately taken* to secure the services of a brother to co-operate with Mr. ALLEN in sustaining the mission in that island.

The proposed alterations in the constitution of the Society were referred to the following Sub-committee: REVS. DR. COX, HINTON, MURSELL, ROBINSON, STOVEL, WEBB, and MESSRS. ALLEN, WATSON, and Secretaries, to consider and report thereon.

It was also resolved, and this information will be useful to the members of the Committee who reside in the country, that the next quarterly meetings be held on Wednesday, the 9th of October, 1850, and the 8th of January, 1851.

A resolution expressive of the deep sense which the Committee entertained of the services rendered by the late J. PENNY, Esq., to the Mission, and other denominational societies, and their affectionate regard for his memory, was directed to be sent to his son, Rev. J. PENNY of Coleford.

At the meeting of the Committee, July 9th, the afflictive intelligence from Africa was read, on which the chairman suggested that Dr. Cox should engage in prayer. Resolutions were then passed expressing the cordial thanks of the Committee to Governor BECROFT, and W. LINSLAGER, Esq., H. M. Consul, and Vice-Consul at Fernando Po, to the captain, surgeon, and officers of H. M. S. Phoenix, and to the Rev. H. M. and Mrs. WADDELL, for their kind services to Mrs. NEWBEGIN in this season of deep affliction. These resolutions are to be forwarded to the respective parties, and will be taken out by Mr. SAKER, who will sail, we hope, early in August.

Resolutions of condolence were unanimously adopted and directed to be sent to Mr. and Mrs. NEWBEGIN of Norwich, and to Mrs. TAYLOR, Mrs. NEWBEGIN's mother, of Worstead. All the documents mentioned in the previous lines would have been printed if we had room, but as we have not, a brief abstract of the business is all we can find space for. The following resolution is, however, one which cannot be omitted.

Resolved,—That in recording the decease of their beloved friend and missionary brother, WILLIAM NEWBEGIN, the Committee bear willing testimony to the disinterested zeal and devotedness with which he gave himself to the work of God. Educated for the medical profession, and having studied with diligence and success, he cheerfully relinquished his professional prospects for the sake of the African race. He became an early labourer in the Mission which this Society established on the coast of Africa, and he was not diverted from his self-denying toil by either personal or domestic affliction. The Committee thankfully adore the grace of God in their departed brother, and while they bow submissively to the painful bereavement which the African Mission has suffered in his removal, they earnestly pray that the Lord of the harvest will yet thrust forth labourers into his harvest.

The Committee of the Young Men's Missionary Association are making preparations for the winter course of lectures in the Library. They have requested its use for the 1st and 8th of October, and the 3rd Wednesday evening in October, November, December, January, February, and March. With this request the Committee have cheerfully complied, and we sincerely hope the efforts of our young friends will be crowned with increasing success.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Waddell, H. M....	May 2.
	GRAHAM'S TOWN	Nelson, T., & Hay, A....	April 26 & 27.
AMERICA	QUEBEC	Marsh, D.	June 29.
ASIA	BARISAL	Sale, J.	April 27.
	BENARES	Small, G.	May 14.
	CALCUTTA.....	Thomas, J.....	May 3 and 13.
		Wenger, J.....	May 3.
	COLOMBO	Allen, J.....	May 9.
	HOWRAH.....	Morgan, T.....	April 29.
	MONGHIR	Lawrence, J.	April 29.
	SEWRY	Williamson, J.	April 26.
AUSTRALIA	LAUNCESTON....	Dowling, H.....	February 17.
BAHAMAS	NASSAU	Capern, H.	May 28.
		Littlewood, W.	May 1.
JAMAICA	CALABAR	Tinson, J.	May 13.
	MOUNT ELVEN	Innes, A.....	May 1.
	ST. ANN'S BAY	Millard, B.	June 5 and 6.
	STEWART TOWN	Dexter, B. B.....	May 21.
	STURGE TOWN	Hodges, S.....	May 17.
TRINIDAD....	SAVANNA GRANDE	Cowen, G.,	May 2, 13 and 15.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Mr. Baker, Albany Road, and to Mrs. Davies, Walthamstow, for parcels of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1850.

£ s. d.	LONDON AUXILIARIES.	£ s. d.	CAMBRIDGESHIRE.	£ s. d.
<i>Annual Subscriptions.</i>	Bloomsbury—		CAMBRIDGESHIRE, on	
Fearn, Mrs. Mary	Juvenile Association,		account	150 0 0
Gibbs, S. N., Esq., Ply-	for <i>Haiti School</i>	4 0 0		
mouth.....	Islington, Second Church—		DONSETSHIRE.	
	Proceeds of Lecture...	1 4 10	Gillingham—	
<i>Donations.</i>	Soho Chapel—		Collection	4 7 11
Alexander, J. W., Esq.	Sunday School, for	1 6 10	Contributions, Lang-	
Harvey, Mr.	Schools.....	9 18 8	ham	0 5 9
Harwood, J. U., Esq. ...	Walworth, Horsley Str.		Do., Fifehead	0 4 0
Tritton, Joseph, Esq.,			Do., for <i>Dove</i>	0 10 4
for <i>Jamaica Theolo-</i>	BEDFORDSHIRE.			
<i>gical Institution</i>	Luton—		DURHAM.	
W., Two bank notes,	Old Meeting—		Middleton Teesdale.....	5 10 0
D } 18,125	Collection and Con-		ESSEX.	
L } 18,126	tributions, one	4 15 6	Colchester—	
W. S. R.....	quarter		Collection	8 14 8
	Union Chapel—		Witham—	
	Collection and Con-		Tomasin, George, Esq.	1 0 0
	tributions (moi-	44 12 2		
	ety)		GLoucestershire.	
<i>Legacy.</i>	BERKSHIRE.		Stonehouse—	
Parry, Mrs. Jane, late of	Windsor—		Hill, Mr., and Friends,	
Liverpool, by Mr. Jno.	Lillycrop, Rev. S., for	1 0 0	for <i>Sufferers from</i>	
Jones	<i>Haiti Chapel</i>		<i>Tornado, Nassau</i> ...	1 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
HEREFORDSHIRE.				Roads—				GLAMORGANSHIRE—			
Hereford—				Collections.....	5	11	2	Dowlais, Hebron—			
Sunday School, for				Contributions	0	18	10	Collection	1	0	0
<i>Native Teachers</i>	0	10	6	Spratto	1	6	4	Pendarran—			
				Sulgrave	2	3	0	Collection	0	14	6
				Towcester—				Treforest	1	11	0
KENT.				Collections.....	6	14	9				
Chatham, Enon—				Contributions	14	6	11	MONMOUTHSHIRE—			
Contributions, Juve-				Proceeds of Tea Meet-				Beulah—			
nile	2	8	0	ing	1	7	2	Collection	2	17	0
Dover—				Waston by Weedon.....	6	17	0	Contributions	0	15	2
Kingsford, Mr. A.....	5	0	0					Blaenafon, Ebenezer—			
Smarden—				SOMERSETSHIRE.				Contributions	0	15	0
Hicknot, Mr. James	0	10	0	Bath, on account, by Mr.				Do., Sunday School	0	10	6
				Edward Hancock.....	18	0	0	Blaenafon, Ebenezer ...	1	11	0
				Bristol, on account, by				Llandewi—			
LANCASHIRE.				Mr. George Thomas...	79	7	11	Collection	1	9	6
Liverpool—				Wells—				Contributions	0	15	0
Myrtle Street—				Collections.....	4	10	2	Pontabergargoed—			
Collections.....	30	12	3	Contributions	0	10	0	Collection	0	8	6
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ies' Association	22	16	2	Brice	0	5	0	Tredegar, English Church—			
Negroes' Friend Soci-								Collection	1	1	1
ety, for Jamaica				WILTSHIRE.				Contributions	1	16	0
Theological Insti-				Semley and Berwick St. John—				Trosnant.....	2	1	1
tution	20	0	0	Collection	2	10	0	Victoria Works—			
Do., for Brown's				Wotton Bassett—				Collection	0	11	0
Town Schools.....	30	0	0	Contributions	1	10	0	Contributions	0	5	0
NORFOLK.				YORKSHIRE.				RADNORSHIRE—			
NORFOLK, on account,				Leads—				Rock and Franksbridge—			
by Mr. J. D. Smith...	150	0	0	A Friend, for Brown's				Collection	1	14	5
				Town Schools..	5	0	0	Contributions	0	11	0
				Sutton—							
NORTHAMPTONSHIRE.				Collections.....	9	8	0	SCOTLAND.			
Blisworth—				Contributions	1	0	0	Auchterarder—			
Contributions, by Miss								United Presbyterian			
Wesley	0	12	0	NORTH WALES.				Churches	2	0	0
Brinton.....	2	5	4	ANGLESEA—				Coldstream—			
Bugbrook—				Rhydywr—				Deacons of Dr. A.			
Collections.....	11	17	11	Collection	1	0	8	Thomson's Church	0	15	0
Contributions	3	4	5					Friend	0	10	0
Hackleton	9	0	2	SOUTH WALES.				Glasgow—			
Harpole—				BRECKNOCKSHIRE—				Watt, Captain	4	0	0
Collection	4	1	5	Crickhowell—				Do., for Debt	3	0	0
Contributions	2	17	6	Collection	0	16	6	Do., for Jamaica			
Kingsthorpe	2	0	6	Contribution.....	0	2	6	Theological Insti-			
Kislingbury	9	14	0	Errwd—				tution	2	0	0
Milton.....	15	4	1	Collection	0	14	8	Sandy Island, Orkneys—			
Moulton—				Penyrheol—				Leslie, Mr. Robert ...	2	0	0
Collection	2	15	0	Collection	0	17	6				
Contributions	3	10	0	Talgarth—				FOREIGN.			
Patchell	4	4	0	Collection	0	9	0	JAMAICA—			
Ravensthorpe	6	3	0					Brown's Town, for			
								Africa.....	25	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

FROM the accounts of all our agents we learn that the Catholics "are most willing to attend the preaching of the gospel, and anxious for religious instruction;" that the stated and occasional meetings for reading and prayer are holding out abundant tokens of encouragement, but that the priests are most determined in their opposition. At Tullylin our agent was desired, by the occupier of a house in which he was accustomed to read the scriptures, to abstain from visiting him for the future. Surprised at the request he inquired the reason, and learnt that the priest had forbade the man to receive, and that "he was mad angry because Mr. M'NAMARA was preaching to the people at Tully."

JOHN MONAGHAN writes:—

The priest of this parish has been recently haranguing at length from the altar against reading and hearing the scriptures, and threatened all who persevered in this conduct with his greatest displeasure. Some of his hearers have boldly replied to him that "they would persevere if he did not come forward and show from the word of God a fair cause for his objection." And as a proof of the firmness of their fixed intention, some of them have called on me since to read and pray in their houses. Such interesting instances are indeed calculated to encourage our hope.

Mr. MULLARKY reports favourably of his district; the Lord is blessing our brother's labours for the good of his countrymen.

You will, I am sure, be glad to hear that the Lord is blessing the co-operation of the different denominations of Christians in this town, of which I made mention in a former letter. Vigorous and well-sustained efforts are being made to introduce the gospel amongst the Roman catholics; and although the priests are on the alert, and exerting themselves to prevent the progress of truth, the word of God is prevailing. At a meeting which is held in a house in my garden on Monday evenings, sometimes there are fifty

Romanists in attendance, and several have professed to be benefited; many seem inclined like Nicodemus to attend the means of grace privately. From the signs of the times we have reason to think that the time is not far distant when Ireland will stretch forth her hand to the Lord.

This day I have baptized two persons, one of whom professes to be led to serious reflection in consequence of a sermon he heard me preach some time ago at Riverstown, from John iii. 3; and the other is Mrs. Hogg, the wife of your schoolmaster at Borrisokane, who seems a simple, devoted Christian. We had a minister of the free church of Scotland, from Edinburgh, present on the occasion, who with several others seemed impressed with the solemnity of the service. In a very short time I expect to have another baptizing; may the Lord enable us to be more faithful and thankful.

Could we publish *all* the instances of individual usefulness which our agents report during the year, their number would gratify and surprise our friends. We can, however, only give selections. PAT. BRANNAN writes:—

A few days ago I went to inspect the Clogher school; on my way I met with a

man who appeared anxious to enter into conversation with me. He asked if I were going to see Miss Holmes's school. I said, "Yes." He answered, "Well, may the Lord prosper your journey. I asked him did he know me. "I do, indeed," said he, "and I never will forget what you said to me the day you called into my house to rest yourself." I asked the poor man what it was I had said which he had remembered so well. "You told me," said he, "that God was willing to receive every poor sinner that would put all their trust in Jesus Christ." "Well," said I, "are you putting all your trust in him?" "Yes: and since you had that conversation with me, my mind is off all that I before trusted in. I thought my good works, together with the absolution of my priest, would help me to get salvation; but now I am sure it is better to trust in the work of the Son of God, than any thing we can do ourselves, or that the priest can do for us." I was much delighted with the man's remarks; I stayed with him for some time on the road, and endeavoured to impress the truth more deeply upon his mind, and I promised to pay him a visit every time I should pass that way.

Another instance.—Our agent at Coolanely writes:—

During the last fortnight I have been much engaged with a poor sick woman who was evidently hastening through her last stage in this life. On the eve before her departure, I asked her as to her future hope. She replied, her hope was in the Saviour who died for her sins. Having again asked her if she expected the priest could forgive her sins, she replied in the negative; and then, clasping her hands, and looking upward, with solemn voice said, "My hope is in my God, through my crucified Saviour alone;" and in a few moments ceased to breathe.

We have not for some time given any report of Mr. WILSON's labours at Kilcooly. The following letter has been received from him:—

In reviewing the past, I have "to sing of mercy and of judgment." I am sorry to

have to state that two of our members have lately acted in a manner inconsistent, as baptists and as Christians. But I hope that they are now contrite for the offence, and trust that they will walk more orderly in time to come. However, it is a grievous thing for a missionary to see some of those who have placed their hands on the gospel plough manifest a desire to return to the world. There are at present in Kilcooly two candidates for membership. Of the piety of one of these, I entertain not the slightest doubt. But I am not yet quite satisfied as to the personal religion of the other.

My congregations have steadily increased of late. This has resulted partly from my having delivered a course of Lectures upon "Religion in the States, and in Upper and Lower Canada." This is an interesting subject to the inhabitants of this neighbourhood, as a considerable number purpose emigrating in the ensuing spring. But I hope that the object for which I delivered these lectures may be graciously secured. A combination of providential circumstances (favourable to our denomination) is now taking place in Kilcooley—prejudice is disappearing—that petty jealousy that was manifested by other denominations to the baptists is now dying out. I was told last week, that when I came to this place, one of the most respectable protestant families in the village would have preferred going to hear father Butler, the parish priest, than to listen to a sermon in the baptist chapel. Some of the members of that family are now my most regular hearers. Indeed, doors of usefulness are open in every direction. May we possess sufficient courage and zeal to enter them in the name of the Lord!

GROSS IGNORANCE.

ENEAS M'DONNELL writes:—

I met with a woman, named Mary Reilly, in our friend Irwin's house, a few days ago, after some short conversation with her on futurity, I found that she was quite ignorant of God's mercy. Among other questions that I put to her, I asked her who created her? She told me it was the virgin Mary; there were other Roman catholics present, who said they were ashamed of her being so

gnorant ; but she fairly insisted on clearing up the point by saying, how could God be older than his mother, and that she never said her prayers without saying, "Holy Mary, mother of God, pray for us sinners," &c. I strove to show her that God was in Christ, reconciling the world to himself, and that the virgin Mary was the mother of Christ's manhood, but not of his Godhead. I could scarcely persuade her to believe what I said, only for the other Roman catholics told her it was the truth I was telling. She simply said, "As long as I am going to mass I was never told that before in my life."

Another agent writes :—

For the last six years we have had no Sunday-school in our place of worship. Some time ago, I remarked to my daughter, that we ought to make an effort to collect a few children on the sabbath morning, and that the Lord was able to crown our efforts with success. So we began, and have now from twenty-seven to thirty children—the majority of them the children of catholics. We stand in much need of books—Bibles and Testaments, and if we had any little books by way of reward it would be an encouragement to the poor children.

We purposed in this Chronicle to give our readers several illustrations of the social workings of popery ; but are compelled from necessity to postpone them till next month, and proceed to bring up the arrears of our agents' letters.

Our agent, MICHAEL WALSH, writes :—

During the entire month I have been engaged in my important work, distributing tracts and striving to impress on the minds of the people the importance of reading the scriptures. Sometimes I feel it to be very discouraging to be going among Roman catholics. They will argue with you on religion a whole day, and will not utter a single sentence about the love of Jesus or a change of heart. They are taught to look on the Bible as a dangerous book. One of them maintained this to me yesterday—and in proof of it said that if any number of protestants were to go into different apartments

and to read one chapter only, no two of them would agree when they came together. I asked him, was it not the Bible which taught people to be honest—to be meek—to be holy—to be industrious—to live peaceably with one another, and which pointed out to us the way to happiness hereafter ; on this matter, all protestants are agreed. But such reasoning was of no avail, and never will be, while they continue to confess to a priest. It is in the confessional that the priests acquire such power over the minds of the people.

Another catholic, a few days ago, strove to persuade me that they were not restrained from reading the scriptures. I asked him, did he ever acknowledge in confession that he read them. He said, "No," for he did not consider it a sin. Still he appeared not to have the slightest doubt that if he were to confess that he read the Bible the priest would prevent him.

Two men have just offered themselves for baptism ; but as their motives did not appear to be very pure, and one of them knew but little of the nature of the ordinance, we of course declined receiving them.

RICHARD MOORE writes, July 15th :—

In Crasmolina Market, the cousin of the priest (Timlins) determined to bring me into discussion with him before the people. He asserted that the baptists were intruders in religion ; that Peter was the foundation of Christ's church, and the head and lawgiver of the church. After he had finished stating his case, I replied—Your first proposition is that Peter is the foundation of the church ; secondly, that he is the head of the church ; and thirdly, that he is invested with power to enact laws for the church. Now, I purpose, God being my help, to show the falsity of all these assertions. I first said to the people, this is the word of the Lord which I now hold in my hand, given by God as a guide to his church, to which they must not add ; from which they must not diminish. I then referred them to the third chapter of 1st of Corinthians, from which I proved that other foundation can no man lay than that is laid, which is Jesus Christ. Next I opened and read to them in the Acts of the Apostles, that Jesus Christ was the head stone of the corner-

so that Peter could be neither foundation nor head of the church. When I had proceeded thus far, my opponent came up to me and held out his hand saying, that he could stay no longer. I said that I had patiently listened to him, and that therefore he ought to hear me. He left, however: I then turned to the people and addressed them in the Irish language, assuring them that it was no cunningly devised fable, but to the word of the living God that I was going to direct their thoughts. They listened most attentively while I preached to them Christ crucified; the Lamb of God who taketh away the sin of the world. On my leaving, two young men accosted me; they were anxiously looking out for me. We had a lengthened conversation, in which I strove to impress truth upon their minds; they left me with the expressed resolve never to go to mass, and to attend Mr. M'Namara's ministry. May their souls be watered.

The following is another of the many proofs given in the Chronicle of the good accomplished by our schools, and seen in many years after. WM. M'ADAM writes:—

On my way I went into a house in a very soli-

tary place, and, to my surprise, I saw a young man, Pat. Gallagher, sitting reading the holy Bible. I was much rejoiced, and entered into a scriptural conversation on the goodness, mercy, and love of God, in sending Jesus the Mediator of the new covenant to be delivered for man's offences and raised again for his justification. He very affectionately let me know that he was taught to read the scriptures and commit them to memory in a baptist school opened by J. P. Brisco in his neighbourhood; and from the instruction he had received there, he was led to see the errors of the church of Rome, and abandoned them. He is not content to be connected with the church of England; for he sees there is not much difference between it and the one he left. I then showed him, from the New Testament, the nature of Christ's church, &c. &c., then read and prayed with him. He walked with me a great way, and expressed his deep regret at not being near the baptist church in Ballina, that he might join them. He desired me to speak for him, for he is greatly persecuted by the priest and some of the people where he is. I entreated him, as he has taken Jesus for his captain, not to fear; he will lead him on conquering and to conquer.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.